The Messenger.

"As the Truth is in Jesus."

VOL. XLVII.—NO. [illegible] PHILADELPHIA, WEDNESDAY, MARCH 13, 1878. WHOLE NO. 2267.

Rev J C Bucher L M M

THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD

OF THE

Reformed Church in the United States.

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Editor-in-Chief.

OFFICE, 907 ARCH STREET.

TERMS.

This paper is published in two issues at the following rates:

Double Sheet, two dollars per year strictly in advance, to which twenty cents are to be added for prepayment of postage.

Single Sheet, one dollar per year strictly in advance, to which ten cents are to be added for prepayment of postage.

☞All checks, drafts, or Post money order must be made payable to the order of the "Reformed Church Publication Board."

Discontinuances at the option of the publishers, until all arrearages are paid.

Advertisements strictly consistent with the character of a religious paper will be inserted at the ordinary rates.

Poetry.

"FOR WITH THEE IS THE FOUNTAIN OF LIFE."

Jesus, Refuge of the weary,
Object of the spirit's love,
Fountain in life's desert dreary,
Saviour from the world above:
O how oft Thine eyes, offended,
Gaze upon the sinner's fall!
Yet upon the cross extended,
Thou didst bear the pains of all.

Do we pass that cross unheeding,
Breathing no repenting vow,
Though we see Thee wounded, bleeding,
See Thy thorn-encircled brow?
Yet Thy sinless death hast brought us
Life eternal, peace and rest;
Only what Thy [illegible]
Calms the sinner's stormy breast.

Jesus, may our hearts be burning
With more fervent love for Thee!
May our eyes be ever turning
To Thy cross of agony;
Till in glory, parted never
From the blessed Saviour's side,
Graven in our hearts forever,
Dwell the cross, the Crucified.

—*Jerome Savonarola.*

Communications.

For The Messenger.

LAUNCHING THE SHIP.

"He said unto Simon, Launch out into the deep." Luke v. 4.

It was the privilege of the writer to be present at the launching of the new iron steamship named the "City of Rio de Janeiro," at Chester, Pa., on Wednesday, March 6th, 1878. Chester is an old city, located on the Delaware river, fourteen miles below Philadelphia, containing, at present, from fifteen to eighteen thousand inhabitants.

At the southern portion of the city, the famous shipyard of John Roach is located, and here, on the day appointed, some four thousand people were gathered to witness the launching of the ship. It was a gala-day at Chester. The wives and daughters of the workmen were dressed in their holiday attire, and many visitors from New York and Philadelphia, mingled with the crowd, now hurrying toward the shipyard, to witness the "giving away" of this new and beautiful bride to the gray old sea. The day was fine, and gave ample opportunity for visitors to inspect the secrets of modern ship-building, as they were revealed in the various shops, and partially completed vessels.

A ship is built like a man. It has a back-bone, to which the ribs are fastened, and over the ribs a covering for protection and ornamentation, while within are stored the precious things which are to be carried to another country.

The back-bone of a ship is called the keel. In the case of the Rio de Janeiro, it consisted of a series of iron-joists, about two and a half inches in thickness, by ten inches in depth, and twenty feet in length, spliced together in one long beam, perforated in every part, in order that other pieces might be bolted upon it.

The sections of this keel were first laid, end to end, upon the long and massive timbers, which constitute the "slide," and then were bolted together to the desired length 370 feet. The timbers of the slide were longer than this, and lay with one end touching the water, and the other, much elevated, back upon the shore at right angles to the river's bank.

The keel is the lowest part of the vessel, and the foundation of the whole structure. To it the floor-plates are first bolted. They are heavy iron plates, about three quarters of an inch in thickness, with a flange, by which they are fastened to the keel by bolts. The floor-plates are about two and a half feet in width, and spread out on either side of the keel, thus making a narrow iron floor for the whole length, on a level with the top of the keel, which always stands upon its edge.

To the floor-plates the "ribs" are bolted fast. They are long pieces of steel or iron, about half the weight of rail-road iron, and bent very much as the shape of a man's rib. These ribs are next taken one by one, and erected upon the floor-plates, upon which they rest at one end, where they are bolted fast, while the other end is left standing in the air. When the two rows of ribs are completed, branching out as they do on either side of the keel, and approaching each other at either end, the workmen are ready to use the side plates.

The side plates consist of flat pieces of iron, about four by six feet in size, and one half an inch in thickness. These are now bolted fast to the ribs, and compose the sides of the vessel. They are not set on with one edge of each plate overlapping that of another plate as clapboards are set upon a house, but two rows of plates are bolted to the ribs, so as to leave a space between them nearly as wide as a plate, after which an outer row of plates is formed, overlapping the edges of the two minor rows, [illegible] are now caulked, and the edges of the iron rivetted down over the seams or joints. The screw wheel is placed in position at the stern, leaving a heavy wrought iron guard, running from the keel to the top of the vessel to protect it. The sides are painted black, and a broad red line, only relieves the sombre color, and shows how deep the ship will sink when resting upon the water.

When preparing to launch, the workmen place two long sticks of timber, one on either side of the keel, at the distance each of about six feet from it, in a parallel direction. These side timbers are then coated on their upper surface with tallow. Two other sticks of timber are then laid upon the tallow covered surfaces, upon which the weight of the vessel must be thrown, in order to slide with them, at the time of the launch into the river. The whole weight of the vessel is thrown upon the upper timbers, resting as they do upon the tallowed surfaces, by a system of blocking and wedging, which need not be described.

On the day of the launch, the workmen are very busy in removing the heavy posts that have been set up against the sides of the vessel to keep her firm, while they were wedging her up. And at last the preparations are completed; nothing now holds the great vessel back, except two short planks, bolted at one end to the timbers above the tallowed surface, and at the other to the timbers below, which latter are, of course, stationary and well secured. Two cross-cut saws lie one across each of these planks, and when the word shall be given, the workmen will seize the saws, and in one minute cut the planks, and thus sever the last tie that holds the ship to shore.

Now, let us take our stand upon an unfinished vessel alongside, and see the launch. The tide is rising; at half-past two it will be at its height, and then the vessel must move. Notice how immense she is! Three hundred and seventy-two feet in length, and thirty-one feet in height. She is higher than any of the buildings or shops before her. We say before her, for she looks like some mythical monster rearing up and about to plunge into the midst of the good city of Chester. All over her narrow, high decks the flags of many lands are waving, and underneath them are the privileged guests, who are going to ride out in the launch.

And now the hour has arrived. The word is given "let her off!" The crowd preserve a breathless silence. We think, will any of those poor men down there be crushed, as were those unfortunate men who, at the launch last fall, became fastened in the blocking and were killed? Or, may not this great iron monster careen over on her side, and dash us all in pieces?

"She moves!" "she moves," cries a voice from the crowd. And sure enough, slowly and stately she begins to move! Faster and faster she speeds! The waters part at her approach; the current strikes the flanges of her wheel, and it begins to paw the water like a thing of life. And with one great leaping plunge, the rejoicing ship rides upon the water, and glides far out on the bosom of the broad Delaware.

Jesus said unto Simon, Launch out into the deep. In a spiritual sense, He says the same thing to each one of us. The sea of God's love is a great ocean, and we must venture upon it. We stay too close to the shore of this world, and, as a consequence, are crippled in Christian usefulness, as we are hindered in the enjoyments of the Christian life. We need to follow the example of Peter, who obeyed the Master, and if we do this, we may justly expect the Master's presence with us while we labor, and His divine blessing upon our work.

To many, who are halting between two opinions, the Saviour also says, "Launch forth into the deep." He said unto the people of His generation, "Ye will not come unto Me, that ye may have life;" and He can well say the same thing of our own generation too.

We must venture all upon Christ if we would be saved. He who subdued the winds and calmed the waters on the Sea of Galilee, can now say to the passions and prejudices of the human [illegible] trust in Christ.

D. W.

Selected.

USELESS PRAYING.

There is reason to question the utility, and even the propriety, of many of our prayers, both for ourselves and for others. For, if we consider a moment, we shall see, that usually the thing lacking to secure the blessing we seek, is not any disposition or exertion on God's part to bestow it, but wise and persistent efforts on our part to answer our own prayer. There is no blessing that we can properly ask of God for ourselves or others, which He is not already willing and ready to bestow before we ask Him, and, indeed, would long since have bestowed, but for somewhat in ourselves or them which hinders Him.

In the domain of temporal blessings it must be conceded, that what is proper for us to have, we can only have it by putting forth the requisite effort to obtain it; and St. James shows the utter futility of praying that the physical wants of others may be relieved while we are doing nothing ourselves to help them or to induce others to do so.

The same is, to a large extent, true of prayers for the spiritual well-being of ourselves and others. For ourselves, we find that the hindrance to spiritual blessing is, that we have not complied with the conditions upon which it depends. If we are lukewarm or backslidden, it is because we have done or omitted something, which we know God requires us not to do or omit. We have permitted some link in the chain of obedience to drop, and all that is necessary to our blessing, is to take up the broken link and renew our fidelity to God. The proper prayer for us to offer in such a case is, that God will help us to put ourselves in an attitude where He can bless us, and even this will not be answered, unless it is accompanied with the fullest exertion of which we are capable to help ourselves.

So, in praying for the salvation of others, we have no reason to expect our prayers will be answered, so long as personal exertion to lead them to Christ is wanting. There is often in such prayers an implied, though perhaps unconscious, reflection upon the goodness of God; as if Christ's intercession were not sufficient, and needed to be supplemented by ours, in order to persuade God to do His part of the work of saving souls. Our unconverted acquaintances are dearer to God than they can be to us, and surely He does not need or want to be entreated and persuaded by us to do what He can for them. He is all the time doing all He can to save them. What He wants is for us to help Him to persuade them to be reconciled to God; to unite our entreaties and warnings with His; to go after them, and plead with them earnestly, tearfully and prayerfully to "flee from the wrath to come."

The fact is, praying for the unconverted is the smallest part of our duty to them. God has never declared, that our efforts for the salvation of men, are to consist merely of intercessory prayers on their behalf. But He has repeatedly and plainly declared, that we are to be co-workers with Him in saving men. We must work as well as pray, or our prayers will never be answered. Many prayers become useful and effectual only as they fit us to work more earnestly and successfully to answer them ourselves. We plead not for less praying, but for more working in connection with our prayers.—*Methodist.*

THE POPE'S DIVINITY.

The *Catholic Review* has sent to each of its subscribers, a likeness of "Our Most Holy Lord, Pope Leo XIII." If this is not sheer blasphemy, it borders on the edge of it. "Ye call Me Master and Lord," says Christ, "and ye do well, for so I am;" but where do any of the Apostles talk about "Our Most Holy Lord" Peter? Does not Peter himself say on one occasion, "Depart from me, for I am a sinful man, O Lord;" and did he not most grievously err in denying Him? Peter was not only not most holy, but he was not holy at all. Which of you convinceth Me of sin?" But anybody could convince Peter of sin, though he were to hedge about his divinity with all the solemn titles in the world. "The prince of this world cometh, and findeth nothing in Me," says our most holy Lord, Christ; that is, no depravity, no material of sin. But the prince of this world could find a great deal of such material in the sinful Apostle Peter, and, indeed, desired to have him that he might sift him as wheat.

Then again, touching the matter of lordship, Peter would be as far from laying claim to it as from assuming to be "most holy." What especially entitled him to be Prince of the Apostles, and to wear the tiara? "A simple, natural, spontaneous primacy of personal character," says Curteis, "is all that can fairly be attributed to St. Peter." But in other respects there was such a primacy of personal character about some of Peter's brethren, that we may as well talk about our "Most Holy Lord" John as about our "Most Holy Lord" Peter. Nay, as we humbly conceive, we may as properly speak in this way of any of the Apostles, as of that worthy gentleman who, but a week or two ago was the Pope's chamberlain. We know at least who chose and ordained the Apostles, whether they were more or less; and we do not think greater sanctity or lordship can come of twenty-four hours' balloting in a papal conclave.

On entering the church at his coronation, the pope is saluted with a burst of trumpets and the chant, "Thou art Peter." Finally (we speak on the authority of Bunsen), the dean of the college of cardinals places the tiara on the pope's head with the words, "Take the triple crown, and know that thou art king of kings, and lord of lords, and the vicegerent of our Lord Jesus Christ on earth." According to Cardinal Wiseman the language is, "Receive the tiara, adorned with three crowns, and know that thou art the father of princes and kings, the ruler of this earth, the vicar of our Saviour Jesus Christ." Now think of the Apostle Peter being saluted and crowned like that! Would he not say indignantly, "What have I to do with the triple crown, and with being the ruler of this earth, and sovereign over princes?" How quickly he would remind the cardinal deacon, that Christ's kingdom is not of this world, and that, so far as such a one as Peter or his successors should undertake to be king of kings, and ruler of this earth, they would probably make bad work of it. We suspect too that sooner than allow any such language to be applied to him, Peter would put the tiara under his feet, a good deal sooner than the cardinal deacon place it on his head.

The truth is, the primacy and throne of Peter are built up on a monstrous piece of presumption. The apostolic age knows nothing about them. They are the slow accretion of fancy, and ingenuity, and ambition; and there is but too much truth in the famous saying of Hobbes, that "the papacy is but the ghost of the deceased Roman empire sitting crowned upon the grave thereof."

Father Newman says, in his "Apologia," that "whole scene of pale, faint, distant, Apostolic Christianity is seen at Rome as through a telescope or magnifier." To this we do not object, if the telescope magnifies correctly. But the case is greatly altered, if the telescope is supposed to see an object where it does not exist, or sees it through the imagination of the operator. Now the primacy of Peter is simply an illusion. No doubt Leo I. thought he saw it when, in the fifth century, he applied his instrument, and in Peter's name claimed the whole Church. No doubt Leo IX. thought he saw it when, in the eleventh century, he excommunicated the Eastern Church. No doubt Boniface VIII. thought he saw it in the thirteenth century when, in the name of Peter, he claimed universal dominion. The Vatican Council was supposed to see it when, in 1870, it added Papal Infallibility to the Creed. The *Catholic Review* is supposed to see it when it calls Leo XIII. "Our Most Holy Lord." But it is a sad case of delusion if it turns out, as was truly said of the Holy Roman Empire, that it was neither [illegible] of the Apostles, infallible Peter, Our Most Holy Lord Peter, the father of kings and princes and ruler of this earth, we will not say is another thing, because it is nothing at all. It is an optical illusion. —*Churchman.*

FALSE ACCUSATIONS AGAINST THE CHURCH.

As for the accusation, that the Christian Church is the cause of the wretchedness now prevailing in the world, it may be said, that the Kingdom of Christ is not of this world, and that, therefore, it ought not to be expected, that Christianity should confer universal outward prosperity on the human race. Still, the poor of this world are not altogether wrong, if they ask the Church to relieve them from some of the burdens which oppress them. The Lord said expressly, that in the day of judgment He would not acknowledge those who did not clothe the naked, nor feed the hungry, nor visit the prisoner. It must be admitted, that, for the suffering which now prevails in this world, the Church has not yet done her duty. On the other hand, those who most complain of the dereliction of the Church are the very persons who persistently reject a knowledge of the Lord Jesus Christ, the great Helper and Healer. If they would come to Him, as He is revealed by the ministry of the Church, confess to Him their sins, obtain forgiveness and a new heart, the Lord would free them from their unbridled passions, and would give them power to lead a contented and happy life, though it might be one in comparatively humble circumstances.

Then, again, it is not just to accuse the Church of having done nothing to diminish suffering in the world. Great, indeed, is the difference between the working-men before and after Christ. In India, for instance, where the religion of Brahma prevails, a laborer is a *Paria*, whose very touch causes pollution. No religion has done so much for the elevation of the working-men as the Christian religion. It has proved that the truth it teaches tends to relieve those who are outwardly oppressed, and to give them equal opportunities for success. Nor ought it to be left out of sight, that the Christian religion is the founder of the numberless orphan asylums, hospitals, educational institutions, homes for the stranger, the aged, the cripple, the insane, as well as for many other afflicted classes.—*H. B. in Episcopal Register.*

Family Reading.

UNSEEN, BUT NEAR.

BY REV. T. HEMPSTEAD.

Thick-set with thorns and perils winds the road
Down which we run, reluctant, to the grave;
A weary journey to a dark abode,
Need is a wakeful eye and courage brave.

Full in our faces drives the cutting wind,
The graves are many, and the world unkind;
All life may be unmitigated loss,
A fruitless bowing down beneath a bloody cross.

We utterly may miss the elected friend
Whose glance could send
A two-fold Paradise into the blackened mind,
But one sweet thought will come;
Nods one enduring rose
Munificent of odors o'or the way,
And we forget the gloom
And all the lilies fathom-deep in snows,
The barren fields and silent woodlands gray;
The rapture of the love that might have been,
The placid waters and the pastures green;
Forget the grace that passed us by
On other hearts to lie,
Knowing two steps before,
Two painful steps, no more,
Out of the dust, the heat and roar,
And the wide, populous heaven lies unrolled;
Odors and groves and voices manifold,
And the pomp of a day of gold.

OUTSIDE OUR OWN HOMES.

BY MARGARET E. SANGSTER.

I know all the discouragements which crowd upon a woman's wearied body and soul in some domestic crises. The children are down with scarlet fever, the cook gives notice that she will leave in an hour, visitors arrive unexpectedly, and the good ship of Home Comfort is tossed on a tempestuous sea. When one has strong health and a buoyant temperament, united to the cheerful courage of faith, even these oppressive occurrences do not permanently distress the spirit; but too often they bear with their weight of wretchedness on one whose fund of endurance is very small. How many of my readers there are who are nearly always tired. Bravely they take up the daily burden, their looks and language are uncomplaining, and their gentleness is undisturbed, but only God knows how hard it sometimes is to live and perform life's usual duties.

These seasons of extraordinary pressure, fortunately, come occasionally, and in most houses after such a series of disturbances there follows a time of peace, concerning which history does not take particular note. When you think of it, the milestones of family life are generally set up in the seasons of eventful consequence, and these are oftener marked by trouble, or sickness, or death, than by great enjoyment and tranquillity.

I think that most of us would not neglect our own vineyards, were we to determine that we would bear our part in God's great garden. I think that most homes gain more than they lose when she who is at the head resolves to do some aggressive outside work for the Master, as well as some fit and congenial work for Him at home. It is but a little while since the grave closed over all that was mortal of Mrs. Doremus. I take up a little Memorial of her which lies by me, and read, from the address of the Rev. Dr. Tyng at her funeral: "Nobody ever arose before she was out on an errand of love. You might go out in the sunshine or storm, and she was there before you. In the morning she was traveling about making preparations for other people, before you were in the street. Some may say she lived in the street, yet if you had gone to her habitation and seen her children, the care taken with them, the love for the mother which existed there, the blessedness of that mother's presence there, you would have said that the mother must have always lived at home, she is always here. And so it was. There was a kind of ubiquity about her. She was like that beautiful planet which is half the year the morning star and half the year the evening star, beautifying the first hours of the morning before the sun floods the earth with a splendor of light, and appearing in its radiant beauty as the last trace of day vanishes. Every year she made the domestic life of her household more and more attractive by the exercise of a riper Christian maternal spirit."

Turning to the published life of a woman widely differing in many ways from Mrs. Doremus, we find the daughter of the distinguished Mary Somerville saying:

"It would be almost incredible were I to describe how much my mother contrived to do in the course of the day. When my sister and I were small children, although busily engaged in writing for the press, she used to teach us for three hours every morning, besides managing her house carefully, reading the newspapers, (for she was always a keen politician), and the most important new books on all subjects, grave and gay. In addition to all this, she freely visited and received her friends. She was indeed very fond of society, and did not look for transcendent talent in those with whom she associated, although no one appreciated it more when she found it. Gay and cheerful company was a pleasant relaxation after a hard day's work."

Of both Mrs. Doremus and Mrs. Somerville, it is related, that they excelled in what most of their sex delight in, needlework, so that she who gave the sweetness of her motherly nature to missionaries and their children, sending her prayers and her alms, and her consecrated love all over the wide world, and she who studied the stars and measured the solar spaces were alike in this; that they brought up their own families well, and delighted in feminine handicraft. Solomon's model woman was not one who was absorbed in domestic affairs only, for he tells us, not alone that her household is clothed in scarlet, and she herself in silk and purple, but that she considereth a field, and buyeth it, she stretcheth out her hand to the poor, she openeth out her mouth with wisdom, she eateth not the bread of idleness.

With some of us, dear sisters, it is a question of "Which shall it be?" Shall the claims of fashion predominate and use every moment we can spare, or shall we systematically save some hours every week for unselfish work for others, and for God? Without system and method, and without a feeling of our individual responsibility, we shall accomplish nothing. Many seem to think that they can delegate all their charitable work, and all their missionary work, to others. They say, "I am ready to pay my subscription whenever I am called upon." That is well, but that is not enough. For own own sakes, and the sake of every young person growing up within our influence, we should endeavor to give not only our money, but some portion of ourselves, to the good cause which enlists us.

Nobody needs, in a world so full of the poor, the sad, the sinful, and the miserable, to sit still with folded hands. In our cities there are working-women who require the help and sympathy of those better off than they, and on those who have comfortable homes lies an obligation to see to it that the situation of the poorer ones is made more agreeable and tolerable than it now is, and that opportunities are afforded them for improvement. There are hospitals in which the sick, the blind, the maimed, need the loving and intelligent ministration of women. There are prisons where the light of a motherly face and the touch of a motherly hand, may assist the fallen to rise, and may perhaps be the saving of some youthful reprobate. But nothing can be done without purpose and method. Can you not, occupied as you doubtless are, set aside two or three hours every week for some Christian service? Can you not firmly hold those hours sacred, at least from the interruptions of visiting or company? Can you not take some portion of every day, and devote it to gaining information concerning benevolent effort? If you can do none of these, can you not every night take a quarter of an hour to pray for those who are working, and for those who are in need of Christ's love to uplift them from despair?

There is one particularly unpleasant duty which we are too frequently disposed to shirk in specific church or charitable work, and that is the raising of money. It is hedged about with disagreeable things. It is repellent to our sensibilities. I know nothing more difficult to do than to go about collecting subscriptions. No matter how good the object, half the people you ask look as though you were begging on your own account. Yet money must be raised, and it must sometimes be raised by importunity, and if it be your plain, clearly defined duty to importune, or if it be mine, let us take it up and do it.

When the time arrives, if ever, that men and women shall realize that giving is worship, and the bestowment of gold for good a great privilege, then the work of collecting will be easier. So long, however, as we go on with our devices for wiling the tribute-money out of reluctant purses, instead of boldly asking it, or freely parting with it ourselves, there will be hardships to encounter before charitable enterprises can raise their necessary funds.

At the cost of some self-denial all the world's work for Christ is carried on. Even He pleased not Himself.—*Christian Intelligencer.*

THE TRUE SECRET.

How many take a wrong view of life, and waste their energies and destroy their nervous system in endeavoring to accumulate wealth, without thinking of the present happiness they are throwing away. It is not wealth or high station which makes a man happy. Many of the most wretched beings on earth have both; but it is a radiant, sunny spirit, which knows how to bear little trials and enjoy comforts, and thus extract happiness from every incident in life.

PLAY WITH THE BABY.

In one of Bret Harte's stories the narrator rides to a mining camp in the California Sierras to visit a friend, and, finding that he has gone "prospecting," is at a loss how to while away the hours. Some passing miners advise him to "play with the baby." The particular baby in this case happened to be a young bear, which turns out to be as delightful as all young things are. In the civilization of our time one of the commonest wants is something to beguile the time of one set of men or while away the cares of another set, from cares of business or politics, or whatever the ordinary work may be. To this numerous class, including both the wearied and the bored, we would desire to act the part of Bret Harte's miners, and say, Play with the baby. Not the baby in arms, be it well understood; his feats are distinctly monotonous to all but women, and to a good many even of them. We mean the young animal man when it has arrived at the age which in its life matches the time when the puppy gambols foolishly, or the kitten plays with its tail. Who can tell how much we miss by not knowing how to "play with the baby?" We are always thinking that children are noisy and rough, that they make impertinent remarks, and leave doors open or bang them. Just so; but this is exactly why so much pleasure is to be got out of them if we try to rise to a comprehension of their nature and feelings. It is not their fault if they are disagreeable to us, but our own fault, and misfortune, too, if we are dull to all the beauty and loveliness of their charming tricks and follies. Some unhappy beings never know real childhood. They are mentally swaddled from the first, so that their minds are incapable of a single vigorous kick against conventionalities. But children allowed to be natural and develop as nature intended them to do are perfectly charming, both in mind and body, and quite as fit to be teachers as learners. They are flowers without decay, actors without self-consciousness, human beings without prejudice.—*Saturday Review.*

THE PROPER TRAINING FOR GIRLS.

The boys, after leaving school or college, naturally gravitate to commerce, [illegible], the girls at a like period begin to play the fine lady, spending their day in pretty idleness. The only question that seems to be asked is, "How can I best amuse myself?" The remedy for this evil is regular daily tasks for girls, either of household or charitable work, or of self-improvement. Young women trained in this way are more likely to get good husbands than are those who devote themselves to folly.

Perhaps you have a notion that if your daughter is out of "society" she might as well be in Sahara or Kamtchatka, and you have brought yourself to believe that the only "society" on earth is that which is distinguished by white kid gloves and "germans." Did you ever soberly think of the possibility of life outside of the charmed circle? It is humbly believed by some that men and women, both old and young, who have had brains and hearts, have managed to enjoy life without initiation into the mysteries of fashion. Some have even dared to think that true refinement is best cultivated in a less artificial atmosphere.—*Dr. Howard Crosby.*

CONDUCT IN CASE OF FIRE.

The following directions for conduct in case of fire are issued by the British Royal Society for the Protection of Life from Fire:

Every householder should make each person in his house acquainted with the best means of escape, whether the fire breaks out at the top or at the bottom.

Inmates at the first alarm should endeavor calmly to reflect what means of escape there are in the house. If in bed at the time, wrap themselves in a blanket or bedside carpet; open neither windows nor doors more than necessary; shut every door after them. [This is most important to observe].

In the midst of smoke it is comparatively clear toward the ground; consequently progress through smoke can be made on the hands and knees. A silk handkerchief, worsted stocking, or other flannel substance, wetted and drawn over the face, permits free breathing and excludes to a great extent the smoke from the lungs. A wet sponge is alike efficacious.

In the event of being unable to escape either by the street door or the roof, the persons in danger should immediately make their way to the front-room window, taking care to close the door after them, and those who have charge of the household should ascertain that every individual is there assembled.

Persons thus circumstanced are entreated not to precipitate themselves from the window while there remains the least possibility of assistance, and even in the last extremity a plain rope is invaluable, or recourse may be had to joining sheets or blankets together, fastening one end to the bedpost or other furniture. This will enable one person to lower all the others separately, and the last may let himself down with comparatively little risk. Select a window over the doorway rather than over the area.

Do not give vent to the fire by breaking into the house unnecessarily from without, or if an inmate by opening the door or windows. Make a point of shutting every door after you as you go through the house. For this purpose doors enclosing the staircase are very useful.

Upon discovering yourself on fire, reflect that your greatest danger arises from draft to flames and from their rising upward. Throw yourself on the ground and roll over on the flame—if possible on the rug or loose drugget, which drag under you. The table cover, a man's coat, anything of the kind at hand, will serve your purpose. Scream for assistance, ring the bell, but do not run out of the room or remain in an upright position.

Persons especially exposed to the risk of their dresses taking fire should adopt the precaution of having all linen and cotton washed in a weak solution of chloride of zinc, alum or tungstate of soda.

THE FIRESIDE.

GIVING AND TAKING.

Who gives and hides the giving hand,
Nor counts on favor, fame, or praise,
Shall find his smallest gift outweighs
The burden of the sea and land.

Who gives to whom hath nought been given,
His gift in need, though small, indeed,
As is the grass blade's wind-blown seed,
Is large as earth and rich as heaven.

Forget it not, O man, to whom
A gift shall fall, while yet on earth;
Yea, even to thy sevenfold birth
Recall it in the lives to come.

Who broods above a wrong in thought
Sins much; but greater sin is his
Who, fed and clothed with kindnesses,
Shall count the holy alms as nought.

Who dares to curse the hands that bless
[illegible] of sin the deaf gust;
[illegible]
Beholding man's unthankfulness.

For he who breaks all laws may still
In Sivain's mercy be forgiven;
But none can save in earth or heaven
The wretch who answers good with ill.

—*John G. Whittier.*

THE PHYSICAL BENEFIT OF SUNDAY.

Sunday is God's special present to the working-man, and one of its chief objects is to prolong his life, and preserve efficient his working tone. In the vital system it works like a compensation pond; it replenishes the spirit, the elasticity and vigor which the last six days have drained away, and supplies the force which is to fill the six days succeeding; and in the economy of existence it answers the same purpose as in the economy of income is answered by a savings bank. The frugal man who puts away a pound to-day and another pound next month, and who in a quiet way is putting by his stated pound from time to time, when he grows old and frail gets not only the same pound back again, but a good many pounds besides. And the conscientious man, who husbands one day of his existence every week—who instead of allowing Sunday to be trampled and torn in the hurry and scramble of life, treasures it up—the Lord of Sunday keeps it for him, and in length of days and hale of age gives it back with usury. The savings bank of human existence is the weekly Sunday.—*North British Review.*

GROWLERS.

The fact is, we can always find enough to be sad about, to be discouraged about, to make us bitter and sour. "Man's inhumanity to man" is sufficient of itself to give one perpetual blues; the inequalities of fortune is another fruitful topic of lugubrious reflection; the sufferings of the poor, the sick, the forlorn in our large cities may well draw tears down Pluto's iron cheek. * * * But growlers have a beneficent mission. They enable those who love to be cheerful and see the bright side of things to put the little growling everybody must do out, and have it done by proxy. When we see an abuse rigorously overhauled, a wrong indignantly righted, a grievous fault severely corrected, there is a feeling of relief within us, a sense that justice has been done, and there is no necessity for us to take part in the strife. Then, too, that spirit of perverseness, which Edgar Poe insisted was an integral part of human nature, comes to our aid, and we are ready to espouse the opposition side of the argument, and give the party assailed a fair chance to defend himself, all of which prevents social stagnation and keeps things in a lively condition.

A great deal may be done by the moody, the melancholy, the emotional, the fretful, to overcome the peculiar traits which make them ungenial companions. A steadfast looking on the bright side, a persistent cultivation of serenity, hopefulness, patience, an abiding and fixed trust in the goodness of God and in the final righteous adjustment of all things,—these will gradually but surely bring the clear, shining light into all the dark places of life.—*N. Y. Tribune.*

SMART SAYINGS.

Saying smart things does not pay. It may gratify your spite at first, but it is better to have friends than enemies. If you cannot make people happy, at least refrain from adding to their misery. What if this woman is not your ideal of womanly perfection, or that man your model man? Your mission on earth is not to remind them of the fact. Each of us has faults of his own or her own; in correcting them we shall find ample occupation. It is not necessary to join the Mutual Admiration Society, but at least, one can hold one's tongue.—*Central Baptist.*

The trouble you dread may never come; and if it does, its character may be so changed by the time it reaches you, that you may not dread it; or you may be raised above it, so that it may pass away without much affecting you.

Useful Hints and Recipes.

TURKISH RICE PUDDING.—Pick and wash half a pound of rice; prepare also half a pound of Zante currants, which must be carefully picked clean, washed through two waters, drained well, and spread out to dry on a flat dish before the fire; put the rice into a saucepan with a quart of rich milk, then add four ounces of broken up loaf sugar, on which you have rubbed off the yellow rind of a large lemon and squeezed the juice; stir in two ounces of fresh butter divided into small pieces; when the rice is well swollen and quite soft [illegible] mix with it eight well-beaten yolks of eggs; transfer it to a deep dish and put it in the oven for half an hour. Serve up warm. A nice sauce for this pudding is the whites of eggs used in it, beaten to a froth with powdered sugar and flavored with lemon.

THE USE OF LEMONS.—I do not think that there is an hundredth part of lemon-juice used generally as its valuable qualities would seem to commend. I know nothing better as a stomachic corrective, as well as a strengthener of the nervous system. We all know that it is used for rheumatism, and I have no doubt is also good for gout, if taken regularly three times a day, and at least half a gill at a time. It can be taken in much or little water, or no water at all. It is not unpleasant, one soon becomes accustomed to it, and would rather drink it than with the pure water. For headaches it is the best cure I have ever used. It will relieve it in from ten to fifteen minutes, by a single dose. I would not advise less than half a gill at a time. I know people who take it three times a day as a preventative of disease, and as a refreshener in hot weather. It quenches thirst, also, better than anything else. No sugar.—*Germantown Telegraph.*

USE MILK INSTEAD OF SOAP.—A lady writing to the New York *Times* says: "Without giving any recipes for making soap, I wish to tell the hard-worked farmers' wives how much labor they may save by not using such vast quantities of this article. For nearly five years I have used milk only for washing clothes. In all that time I have not used one pound of soap for washing dishes and other kitchen purposes. My family has ranged from three to twenty-five. I have used cistern water, limestone water as hard as possible, and hard water composed of other ingredients beside lime, and find with all these my plan works equally well. It is this. Have your water quite hot, and add a very little milk to it. This softens the water, gives the dishes a fine gloss, and preserves the hands; it removes the grease, even that from beef, and yet no grease is found floating on the water, as when soap is used. The stone vessels I always set on the stove with a little water in them when the victuals are taken from them; thus they are hot when I am ready to wash them, and the grease is easily removed. I find that my tinware keeps longer when cleansed in this way than by using soap or scouring."

Miscellaneous.

THE TWO RIVERS.

I.

Slowly the hour-hand of the clock moves round;
So slowly that no human eye hath power
To see it move! Slowly in shine or shower
The painted ship above it, homeward bound,
Sails, but seems motionless as if aground;
Yet both arrive at last; and in his tower
The slumberous watchman wakes and strikes the hour,
A mellow, measured, melancholy sound.
Midnight! the outpost of advancing day!
The frontier town and citadel of night!
The watershed of Time, from which the streams
Of Yesterday and To-morrow take their way,
One to the land of promise and of light,
One to the land of darkness and of dreams!

II.

O River of Yesterday, with current swift
Through chasms descending, and soon lost to sight,
I do not care to follow in thy flight
The faded leaves that on thy bosom drift!
O River of To-morrow, I uplift
Mine eyes, and thee I follow, as the night
Wanes into morning and the dawning light
Broadens, and all the shadows fade and shift!
I follow, follow, where thy waters run
Through unfrequented, unfamiliar fields,
Fragrant with flowers and musical with song;
Still follow, follow; sure to meet the sun,
And confident, that what the future yields
Will be the right, unless myself be wrong.

III.

Yet not in vain, O River of Yesterday,
Through chasms of darkness to the deep descending,
I heard thee sobbing in the rain, and blending
Thy voice with other voices far away.
I called to thee, and yet thou wouldst not stay,
But turbulent and with thyself contending,
And torrent-like thy force on pebbles spending,
Thou wouldst not listen to a poet's lay.
Thoughts, like a loud and sudden rush of wings,
Regrets and recollections of things past,
With hints and prophecies of things to be,
And inspirations, which, could they be things,
And stay with us, and we could hold them fast,
Were our good angels—these I owe to thee.

IV.

And thou, O River of To-morrow, flowing
Between thy narrow adamantine walls
But beautiful, and white with waterfalls,
And wreaths of mist, like hands the pathway showing;
I hear the trumpets of the morning blowing,
I hear thy mighty voice, that calls and calls,
And see, as Ossian saw in Morven's halls,
Mysterious phantoms, coming, beckoning, going!
It is the mystery of the unknown
That fascinates us! we are children still,
Wayward and wistful; with one hand we cling
To the familiar things we call our own,
And with the other, resolute of will,
Grope in the dark for what the day will bring.

—*Longfellow, in Atlantic for March.*

FRANCE'S NATIONAL ANTHEM.

The French people are having a brisk controversy about the question whether the *Marseillaise* is their national anthem, and the Chamber of Deputies and the Minister of War have taken part in the contest. The quarrel has sprung from one of those displays of popular feeling which are inevitable in France when political pieces are put upon the stage. Indeed, her recent history might almost be constructed from records of the political riots which have disturbed what might be expected to prove the neutral ground of the theatre. M. Victor Hugo's dramas have more than once been treated as more important political arguments than his formal speeches. M. Augier's *Le Fils de iboyer*, a merciless satire on the Legitimists, M. Guizot, M. Louis Veuillot, and the female devotees of the Monarchy, raised a succession of theatrical storms in the latter days of the Empire; and M. Sardou's *Rabagas* made more commotion than a series of elections. The theatre at Nantes was recently disturbed by another political drama—*Marceau; ou, les Enfants de la Republique.* The military authorities of the place were scandalized because the soldiers who were present joined the general audience in loudly cheering the Republican sentiments of the play and the singing of the *Marseillaise*. Hence the local commander put forth a military order to the effect that his men would not be allowed to attend dramatic performances unless he should receive the text of the plays a fortnight before-hand. General Borel, the Minister of War, has rebuked that attempt to institute a military censorship, and, so far, he is generally commended; but in the debate on the subject in the Chamber of Deputies he has deeply offended the advanced Republican party by saying that soldiers could not be permitted to attend any public singing of the *Marseillaise* or to make use of it in the army. He did not deny that it had been a patriotic song, but its character and signification had, he thought, been so changed by abuse that it had become the badge of a faction, the symbol of Revolution. Even the moderate Republicans are said to be displeased by the slight thus cast on the great revolutionary song, and M. Talandier, who is not at all Moderate, has attempted to lift it into the regions of official patriotism by means of a formal and emphatic resolution. The French national anthem, he affirms, is the *Marseillaise.* Hence the functionaries of the Republic and its representatives abroad "will take care that this song is solemnly performed, and that no other is substituted for it during ceremonies in which the national hymn should be heard." In Messidor, Year III., it was made national, he says, by a legislative decree, and that decree has never been repealed. His motion will scarcely be taken seriously even by the Chamber of Deputies, and if it were to be passed by that Republican body, it would, of course, be defeated by the Royalists and the Imperialists in the Senate.

Although the whole controversy might seem worthy to excite a smile, grave organs of public opinion like the *Journal des Debats*, by the pen of such writers as M. John Lemoinne, have taken pains to raise it to the dignity of a political question, and it certainly has a serious side. Other parties, we are reminded, have national anthems, which can be sung by all political parties with equal fervor. Our own, thanks to the unity of the people and the extent of the Empire, is heard oftener and at points more widely apart than any other piece of music in the world. But France has no such anthem; she has only songs which are the symbols of parties or the echoes of revolution. No country, indeed, is richer in political poetry, and much of it is known to every Parisian mechanic and every peasant. The Royalists have their *Vive Henri IV.:* but it is so characteristic of the pleasure-loving King after whom it is named that, even if Henri V. were raised to the throne, and the country to become Royalist, it would not express the sentiments of a decorous Court and people. Nothing, at least, could be more out of place in Republican France. The Bonapartists have *Partant pour la Syrie;* but even they scarcely pretend that it is a national song. Napoleon III., although the music of it was composed by his mother, showed his sense of its insignificance by directing on the eve of the war with Germany, that the *Marseillaise* should be sung at all the Paris Theatres, in order to stimulate the martial feelings of the people. M. Lemoinne tells the interesting fact that at the banquet of the Guards at Saint Cloud, when France was about to begin a tremendous conflict, the Empress spread consternation by the bold order that the military band should play the hymn of the Revolution. When the existence of the Empire as well as the safety of the nation depended on the patriotic fervor of the army and people, the Imperial dynasty itself resorted to the inspiration of the grand song which was the voice of the first Republic. And, no doubt, it has by far the best claim to be the national anthem of France, if she is to have such a song at all. The story of its origin and its first recital, of the frantic enthusiasm which it excited throughout the country and the passions which it stirred during the Revolution, forms a moving, if a sad, tradition. The words and the music express with incomparable force the passions of a time at which France was at war with the foreign enemies of her Revolution. The song has also, the *Journal des Debats* contends, "a religious note;" it sounds "the religion of patriotism," and if it does so in a very Pagan strain, so much the more like is it to the time from which it sprang. It will always at least be chanted in moments of grand emotion as long as France feels the impulse of her revolution, which promises to be as long as she is France at all.

Yet the *Marseillaise* is not a national anthem in the English sense of the term, for the simple reason that, in such a sense, France herself has still to become a nation. She cannot be always hurling defiance at the invaders of her territory and the tyrants of the earth. What was appropriate enough in the midst of a political convulsion, and will be so again in all moments of transcendent excitement, is somewhat out of place in daily life. A still more important objection is that the *Marseillaise* has become as much the song of a particular party as *Partant pour la Syrie* itself. The Legitimists must hate a hymn which, by its associations, if not by it words, symbolizes the destruction of the Monarchy, the aristocracy and the Church, and which thus carries to their minds the memory of nothing but dreadful calamities and crimes. Nor will the business-like Bonapartists sound its wild music except when they hope to get something for themselves by the performance, and after it has done its work they will "withdraw it to make room for further novelties." The *Marseillaise* must be odious to all who cannot glorify the Revolution as well as support the Republic. But, if the Republic is to last, it must find room within itself for all the parties who are willing to accept the forms of the Constitution. It must be tolerant of persons who think that the great days of France ended with the destruction of her Monarchy, to whom Louis XVI. and Marie Antoinette are martyrs, and who regard the heroes of the Revolution as odious malefactors. In time such zealots may be expected to see that, a monarchical restoration being impossible, the Republic must be accepted for want of a better kind of government; and they will come to that rational opinion all the sooner if the Republicans be tolerant of inevitable and respectable prejudices. It is more difficult to be lenient to the Bonapartists, because they may hope to find the raw material of success in any bribed barrack-room and improvised Dictator. Yet even they must be allowed to manifest their idolatry of Napoleon I. if they will only be loyal to the Republic. It would be futile to hope, however, that even the most successful Republican Government could speedily heal the discords of France. At the best such a Government will seem good only by comparison with other experiments. It will be a long time before the Imperialists will abandon their preference for a system of military rule based on the servitude of deluded mobs, before the Legitimists will cease to manifest chivalric loyalty to an impossible dynasty, or even before the Orleanists will give up the hope of so "managing" the National Assembly as to foist a king upon a Republican people. All those factions will for a long time prefer their several parties to their common country for precisely the same reason as our own Jacobites and Hanoverians. High Churchmen and Puritans did so until the hopes of the Stuarts were destroyed by the lapse of time. It is time alone that can remove the discords of France and make her what we mean by a united nation. Until the coming of that day neither the Marseillaise nor any other song will give voice to the political sentiments of more than part of her people.—*London Times.*

A STANDARD OF MEASURE.

There is deposited in the Mint of the United States a Troy pound weight, which is carefully kept under duplicate locks and seals. This weight is the standard to which the accuracy of the gold and silver coins of the United States is annually referred and tested by a commission appointed by the President. From it and others have also been derived the standard weights supplied by the National Government to the several States and to the custom houses, so that uniformity and reliability may be established for the dealings of the people with each other and with the world. The coins struck at the various mints are also annually tested by the Mint Commission with reference to this ancient weight, and analogous to the practice the laws relating to the national banks provide that the circulating notes issued by them, and which are used as money, shall be tested either by the notes issued by the United States or by coin. The little cylinder of brass in the Mint is copied from a Troy pound weight preserved in the tower of London, and on this last-named weight the coinage of Great Britain rests also for its accuracy and reliability. So that, as may be seen, the Troy pound weight is now playing an important part in the manifold dealings of mankind. So important indeed is this exact witness and standard of financial integrity held to be, that not alone in the Tower, but in the United States Mint, it is most carefully guarded from any tampering hand. Three keys lock its place of deposit, and are entrusted to the guardianship of a Judge of the United States District Court, the Director of the Mint, and the Collector of the Port, and each year, after the Commission has done its perfect work in testing each representative coin by this ancient standard, it is not only locked but solemnly sealed.

GLASS TYPES.

The usefulness of toughened glass, bids fair to be greater and more serious than was at first supposed. Some experiments are reported to have been made in France, with a view to showing whether this substance can be pressed into the printer's service and substituted for the metal composition of which types are made. The metal does not at first sight strike the observer as the best that could be found. It is bright enough when the letters first come from the foundry, and before they have seen any service; but a few days' wear gives them a very much more dingy appearance, and before they are finally returned to the melting pot, they have degenerated into a very squalid form, looking dirty in their bodies as well as battered in their faces. The idea now is to discard these long-proved but unattractive servants, and fill their places with glittering types of glass. The advantages in point of cleanliness alone would, it is alleged, be not insignificant. But the *Patrie* points out that there are other and more solid improvements involved in the new system. The toughened glass, which is not made in quite the same way as that used for tumblers and wine-glasses, and need not, of course, be quite so transparent, is much harder than the old metal, and can hardly be crushed out of shape by those little accidents, which so shorten the life and spoil the beauty of the only type we now employ. It is also capable of being cast into more delicate shapes, so that the difference, for instance, between the thin and the thick strokes can be more clearly defined. Finally, it is now found, that the new material can be cast in exactly the same moulds as the old, and that, therefore, there need be no expense incurred in altering the machines and implements used in the manufacture of type. If the *Patrie* has been well informed the experiments have been completely successful, and the adaptability of toughened glass to printing and to numerous other purposes is likely ere long to be fully established. —*From an English Paper.*

Selections.

As soon as God makes a man a Christian by faith, Satan loses a subject and finds an enemy.

Let the fire be always burning brightly and ardently on your own altar, wherever it may blaze or blink besides.

But that which issues from the heart alone
Will bend the hearts of others to your own.
—*Goethe.*

Uneasy and ambitious gentility is always spurious. The garment which one has long worn never sits uncomfortably.

Through woe we are taught to reflect, and we gather the honey of worldly wisdom not through flowers, but thorns.

A great step is gained when a child has learned that there is no necessary connection between liking a thing and doing it.—*Guesses at Truth.*

Some people have a way of thinking that what they are about must be pleasing to God, if only it is unpleasant enough to themselves. —*Jean Ingelow.*

Spiritual hunger cannot be satisfied by general resolutions, stereotyped speeches and formal prayers; but only by closer communion with Christ, and personal effort of one soul for the welfare of another soul.—*Congregationalist.*

There is many a soul trudging along life's pathway, with weary, uncertain steps, sad and down-hearted, who would, if there was a kind hand reached out to help them, walk erect and step lightly, and even sing while passing over the rough places.

It is a great mistake to think that that only is pleasure which costs much money or great painstaking. Pleasure is an everyday thing; it lies within ourselves, and round about us, if we would but stoop to gather it; for the truest happiness is made up of the simplest elements.

The Jews, in a legend that is not meaningless, tell us that the Great Lawgiver on the Mount needed no human sustenance, because the subtle harmonies of the universe so filled his soul as to sustain his whole being with their heavenly diapason; but, when he came down out of the rolling clouds, the vesture of decay closed his ears, and he hungered for earthly food.—*F. W. Farrar.*

God before and above all things! such is the command, such is the law, and our very reason acknowledges it. Every interest should be sacrificed, every obligation cancelled, for the furtherance of this supreme duty. You seek Jesus, you look for consolation and joy of the soul; serve God, pray to Him, and you will thus come face to face with Jesus; you will find consolation of spiritual joy.

By the fireside still the light is shining,
The children's arms round the parents twining
From sweet, sweet love, O who would roam?
Be it ever so homely, home is home.

Should we fall out, let us mend ill-doing,
And begin anew a second wooing;
From sweet, sweet love, O who would roam?
Be it ever so homely, home is home.

We reach but seldom to those upper springs,
For earth-hewn barriers bar the mountain way;
And to its kindred dust the spirit clings,
Loving the twilight rather than the day,
Till the angry storm o'er our pathway hover,
Till some sweet dream of bliss is over,
And the heart cries out for better things;
Then the voice of the Lord finds the sorrowing soul—
"O, come unto Me, I will make thee whole.'

"Nothing can be weaker in logic than to infer from the presence of the tares the absence of the wheat. If 'religious professions' are taken by anybody as 'guarantees of character,' the more fool he. The object for which the Christian Church exists is not to act as a general reference office, in order that the world may escape burning its fingers by trusting the wrong persons: it is to bring society under the influence of Christian truth; it is to 'let down the net,' and take in everything, leaving the discrimination to a higher wisdom than that of man."—*Professor Robert Ellis Thompson.*

Science and Art.

A Self-Winding Clock.—A German has invented a clock in which the winding machinery is operated by the alternate expansion and contraction of glycerine, or other suitable liquid. A piston, on the surface of the glycerine, is so connected with ratchet wheels and toothed racks, that motion in either direction will wind up the weight. The inventor thinks that the contrivance will be especially valuable for self-registering meteorological instruments.

Recovering Lost Quicksilver.—The beds of rivers in our gold mining districts, where the amalgam process has been long employed, are charged with quicksilver. Some Germans have devised a method for recovering a portion of the lost metal, and according to *The Virginia City Enterprize*, a fair day's labor is quite remunerated by the amalgam or mercury obtained. A tool of iron is used, about ten feet long, with a copper head shaped like a soldering-iron. On the sides of this tool there are pockets. The head is thrust down into the river bed and churned up and down. After a while amalgam is found in the pockets of the tool, or adhering to its surface, and is scraped off by the workmen.

Moistening Hot Air in Rooms.—An effective contrivance has been devised for overcoming the dryness of the air in heated rooms. It is called an "air-moistener," and is of additional service by arresting the dust that comes up through hot-air flues. The device consists of a series of pans set in a frame. Each pan has an outlet tube which rises from the bottom to a height less than that of the pan. Consequently, water poured into the top pan overflows through the outlet tube and fills the pan below it, and so on, through the series. At the top of the frame there is a chamber of just sufficient capacity to hold water enough to fill all the pans; this is filled first; then its outlet-valve is opened, the pans fill, and the contrivance is ready for operation. The frame is to be hooked on in front of hot-air registers or set on top of a stove or furnace. Air thus moistened is very pleasant to breathe, and must doubtless prove far less irritating to the lungs and throat than ordinary furnace heated air. The quantity of water evaporated is large, and the apparatus needs to be filled once a day; but where it is inserted in cellar furnaces, the filling can be made automatic by connection with the water supply.

A Very Useful Invention.—On the 27th day of February, 1878, at a meeting of the American Institute of Mining Engineers, at the afternoon session, at the Academy of Natural Sciences, Nineteenth and Race streets, Philadelphia, Pa., J. H. Harden read a paper on a new and improved Tripod Head, used for instantaneously setting and leveling up all kinds of Surveyors' and Engineers' field instruments. At the same time, a perfect working model of the tripod, made by the well-known firm of Heller & Brightly, 33 North Seventh Street, Philadelphia, Pa., was exhibited, which attracted much attention, and received the unanimous approval of the members of the Institute.

Daniel Hoffman, Civil and Mining Engineer, now at the Merchants' Hotel, Fourth street, above Market, Philadelphia, Pa., is the inventor, who obtained letters patent for the same, dated November 20, 1877. It seems that Mr. Hoffman, through his long experience in his profession, discovered exactly what was needed by surveyors and engineers. He has already received letters from a number of some of the most eminent engineers in the country, speaking in the highest terms of its merits and simplicity, and advantages over all others. Illustrated pamphlets, giving a full description of this improvement, will be ready for distribution in a short time.

Personal.

The New Orleans *Picayune* says that Ben Pitman gave his wife a short-hand burial.

The *Academy* says that Mr. John Ruskin, the well-known writer on art, is dangerously ill from overwork.

Sarah Bernhardt was too late to get a cast of Victor Emanuel, but she obtained permission to make a bust of the Pope, and then set out for Madrid to get sittings from the young King and Queen of Spain.

The Queen is said to take so warm an interest in the Parliamentary debates with respect to the war, that she has abstracts of all the speeches telegraphed to her as the debates go on. The Prince of Wales, it is added, never fails, when he has an opportunity, to proclaim his admiration of Turkish valor and his profound distrust and dislike of the Russians.

The Churchman says of the late William Welsh, of Philadelphia, that he was, without doubt, the foremost layman of the Protestant Episcopal Church. His parish work in Frankford, Philadelphia, was of the most extensive kind. It comprehended various charitable associations of working people, of all of which he was a promoter, and preaching services. Mr. Welsh was an earnest and effective lay preacher.

Books and Periodicals.

A Miracle In Stone: or the Great Pyramid of Egypt. By Joseph A. Seiss, D. D., pastor of the Church of the Holy Communion, Philada., Pa. Author of "Last Times," "Lectures on the Gospels," "Lectures on the Apocalypse," "The Gospel in Leviticus," etc., Philadelphia: Porter & Coates, 822 Chestnut St. Pp. 250.

This book gives another evidence of the remarkable industry of Dr. Seiss. The work is intended "to give a succinct and comprehensive account of the oldest and greatest existing monument of intellectual man, particularly of the recent discoveries and claims with regard to it." The author looks upon the great Pyramid of Egypt as supernatural in its origin, and designed to embody not only cosmic facts, but prophecies of the kingdom of Christ which the ages to come were to make more clear. The subject is an interesting one, and whatever men may think of the theory set forth, they will all agree that Dr. Seiss has brought out a great deal of plausible evidence in its favor. The book is very clear in its style, and gives a great deal of information which will prove valuable to any one who reads it.

Frank Leslie's Sunday Magazine for April is full of engravings, sketches, stories and articles of interest. It does not confine itself to strictly religious reading, but gives a large amount of excellent literature. We have always been attracted by it, and wondered how such a large amount of matter could be furnished for so small a price. Many of the articles are re-printed, but these are often the best contained in the work, and it is worth something to have them in such an available form. The work is edited by Dr. Deems, pastor of the Church of the Strangers, and issued from Frank Leslie's Publishing House, 537 Pearl St., New York. Price $3,00 per. annum. Post paid.

The Penn Monthly, for March comes to us in the attractive garb with which Edward Stearns & Co., have clothed it since the publication of the work has fallen into their hands. The contents are: The Month; A Positive Creed; Uf Vikinger Aoife and Brenn; From the Note Book of an Ishmaelite; House Drainage and Sewage; New Books; Books Received.

Littell's Living Age. No. 1760—March 9, 1878. Contents: Charles Sumner, *Westminster Review;* Erica, *Frau Von Ingersleben;* Constantinople, *Macmillan's Magazine;* A Ride for Life. *Blackwood's Magazine;* Liquefaction of Oxygen, *Nature;* Poetry: The Flower of the Field; Greek Mother's Song; At the Last; "Kind! es Ware Dein Verderben." Published every Saturday by Littell & Gay, Boston.

The Messenger.

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TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see first page.

WEDNESDAY, MARCH 13, 1878.

A PROFESSIONAL REVIVALIST.

Some time ago we gave an extract from the *Morning Star* of Boston, properly rebuking the proceedings of Mr. Hammond, the travelling "evangelist," in his efforts to get up "revivals." The remarks of the *Morning Star* were called forth by the comments of other papers upon Mr. Hammond's mode of doing things. The Chicago *Inter-Ocean* had denounced his theatricals, and the New York *World* had told of his proceedings at Yonkers, where he hauled a notorious criminal about the streets with a span of showy horses, and had the new convert address the crowd in language that bordered on the profane.

Since that time Mr. Hammond has succeeded in getting certificates in Ohio, that his methods are decidedly apostolic, and these certificates have been duly published in one of our exchanges, we think the *N. Y. Evangelist*. But now here comes an extract from *The Zanesville Daily Courier*, which, speaking of the meetings, says, "On either flank of the platform were arranged a row of cabinet organs, five in all. In addition to these instruments were violins, flutes, cornets, bass viols, violoncellos, and in the rear of the instrumental performers, full 300 singers, soprano, contralto, tenor and bass voices, all mixed up in one mass of delightful confusion.",

The certificates of apostolic manner coming between preceding and subsequent accounts of the way Mr. Hammond does things, amount to very little, but what astonishes us is, that papers like the *Evangelist* should now be virtually endorsing the man by statements of the great work he is doing. In its late issues, it tells of the way pastors are getting ready to receive him in given places, and holds out the idea that good is to be done through him, which old established pastors are not expected to accomplish by the regular ministrations of the sanctuary. And yet we do not believe, that any minister of the Presbyterian or any other Church, in whose congregation such proceedings have been allowed, has the least confidence in the work of this man. The universal testimoney has been, that the general effect of these wild, irregular and undignified movements has been bad, and that communities that were carried away by them are worse than they were before. Why then should not men be candid and protest against such things?

We enter no caveat against instrumental music as such. With the book of Psalms lying open before us, we cannot object to using it in the praise of the Lord. But when a man has to resort to it to get up a sensation, there is a perversion and a false reliance. If any pastor were to employ a band of musicians, with a view of stimulating the piety of his people before a communion season, or of inciting the unconverted to repentance, it would be looked upon as strange expedient. Yet this man does it with seeming approbation.

It is right to protest against this, because it disturbs the life of the Church. It is not only those who fall in with such men as Mr. Hammond that are affected by it. A false notion of religion is set up, which works harm, and when men find out by their experience, that they have been carried into error, it is no easy thing to undo the mischief. It is hard at times to stem the current of popular excitement, because those who try to do so are sure to have their motives impugned. But it is better to resist evil that comes under the guise of good, than allow the walls of Zion to be daubed with untempered mortar.

The eyes of men are being opened to this fact. After their experiments sensible men are coming to the conviction that the Christian nurture of the young at the fire-side and in catechetical class are, after all, the best means of so supplementing the preaching of the word, as to secure the salvation of men and build up the Redeemer's kingdom. And we hope that the ministers of our Church will not flag in this work. It will be found in the end, that those properly instructed will be more likely to continue faithful to Christ than those who, under the influence of a mere transient emotion, have sought a name and a place among the people of the Lord.

NOT ENOUGH IN THE APOSTLES' CREED.

The editorial which we lately quoted from the *Presbyterian*, and in which it was stated, that the Apostles' Creed should "*never* be dropped," and that the Presbyterian Church was making a mistake not using it, has startled the propriety of some of the readers of that paper. One elder writes, that in his opinion, "that old formula is eulogized to a greater extent than it deserves." In his view, "it has a remarkable and significant omission." It recognizes the doctrine of the Trinity, the miraculous birth, sufferings, death, resurrection, ascension and second advent of Christ; the universality of the Church, the forgiveness of sins, and the life everlasting; but according to the elder, there is found in it no clear and distinct recognition and assertion of the expiatory nature of Christ's sufferings—in other words, of the great fundamental doctrine of the atonement. "It declares that Christ died and rose again, and that sins may be forgiven; but the two statements are not blended together, or in any way set forth as cause and effect. The inquiring soul puts the question, *why* did Christ die? *how* do we receive the 'forgiveness of sins?' and upon this point the 'Creed' is silent; it has no response to utter."

"The writer has often heard the Creed repeated in 'Episcopal churches,' and read it in the Westminster Confession, and while impressed with its simplicity, he has wondered at this strange defect," and wants an explanation of it. It will be seen from the above quotation, that the elder, instead of regarding this Catholic Formula as a summary of the *Christian's* Faith as implied in the very *Credo*, wishes to make it an explanation of the way of salvation to a soul that is yet standing outside of Christ, and inquiring after salvation. He wants the "why" and "how," as these relate to the connection between Christ's Atonement and the justification of the sinner, stated. But it is easy enough to see, that any such attempted explanation of what is involved in the Creed would alter its nature by changing it into a theological argument. The correspondent might just as well object to the assertion of the Trinity in the Creed, because it does not explain "how" the three Persons are one God. Just here lies the difficulty. There is apparently no conception of what is meant by Creed. There is no resting by faith in eternal verities, unsupported by reasonings. Yet any attempt to tinker at the Apostles' Creed in this way would not only destroy its simplicity, but so mix it up with opinions and dogmas, that its whole catholic character would be destroyed.

TOO MUCH IN IT.

The elder's inquiry referred to in our foregoing article is not the only question the *Presbyterian's* late article upon the Apostles' Creed has raised. Another correspondent writes as follows:

"In the *Presbyterian* of February 23d you find fault with the Roman Catholics for allowing the dead Pope to go to purgatory. But why do you, in the 'Creed' of your Church, send Christ to hell after His death? Do you believe that Christ went to hell? Was not His suffering really ended when he said, 'It is finished,' and gave up the ghost? Some one, in the same paper, wishes the Creed taught as thoroughly as the Catechism. But why teach what has to have a note of explanation at the bottom of the page every time it is printed by the Church? The word 'hell' there is always harsh to me. I would like your views. If the phraseology is wrong, why not correct it? If it is true, give us better authority than the references to our English translation of the Testament."

To this the paper addressed replies editorially:

"The point is well taken—not as against us, but as against the common version of the so-called 'Apostles' Creed.' The clause of that Creed, which is thus objected to, we say, emphatically and unqualifiedly, we do not believe, in any sense that is properly attached to the word 'hell,' or the Greek '*hades*,' which it translates. We never use it, nor would we teach anybody to use it; for we believe it utters a serious error."

It then goes on to state, not only that the article in question is an Arian interpolation, but that the Creed itself is not "catholic," inasmuch as it was never incorporated in the ritual of the Greek Church, and had never been heard of by her representatives who came to the Council of Florence in 1439. It even seems now to give preference to the Nicene and Constantinopolitan Creeds, because this article is not in them, although these symbols are not contained in the Presbyterian standards, while the Apostles' Creed is there inserted, with the injunction that it be taught. Some of these statements sound very strange, and history will scarcely sustain them. That the Apostles' Creed was a growth, no one wishes to deny, and this should be no argument against it by those who properly refuse to believe that it was constructed by the Twelve, each one contributing an article, as Romish tradition asserts. That the article in question was one of the latest introduced, is certain enough; but that it was essentially an *Arian* interpolation, no one can well establish. At any rate, if it was peculiarly Arian, John Calvin was an Arian, for while arguing against what he looked upon as the wrong meanings given to it, he still says, "It is not right to omit His (Christ's) 'descent into hell,' which is of no small importance towards the accomplishment of redemption."

We do not remember anything in the course of our reading more flagrant than the attempt of the Romish Church to compel the Greek representatives at the Council of Florence to assent to the iniquitous theory of a *purgatory*, but it would take a great deal of proof to make us believe, that the Metropolitans of the East declared, that they had never heard of the Creed itself. These are questions of history, however, upon which we cannot enter upon now.

The *Presbyterian* says:

"If the expression means that Jesus continued in the state of the dead, and under the power of death, until the third day, it makes the Creed tautological, for that idea is contained in the assertion that He 'was dead and buried; the third day He rose again.' If it refers to the place of the soul out of the body, between the death and the resurrection of the latter, then it asserts an error, for His soul did not 'descend' from the cross—it *ascended* at once to the very Paradise of God."

And again:

"Some would substitute for the objectionable clause the phrase, 'He descended into *Hades*.' But we believe that this is unscriptural also. In saying this we are aware, that we run against the view of the great mass of Hebrew and Greek scholars, who postulate the idea that *Hades* is a general term for the unseen spirit-worlds, the abode of all the departed, both righteous and wicked, or rather simply the state of separation of soul from body. But we believe that in that they inject a heathen notion into the Bible. Among the Greek writers *Hades* undoubtedly had that meaning. But we maintain that in every place where it is used in the New Testament, it expresses the state and place of those who are lying beneath the unending, destructive wrath of God; and the soul of the Redeemer was not left in, more strictly was not abandoned to, that place; but from the cross, the instant He left the crucified body, He went to the Father in the highest heavens."

It will be seen from the above, that our contemporary's objection is not simply to the term "hell," but to "hades" also, and this raises the difficulty with its theory. It will not accept this better, and, perhaps, only true rendering of the word, and entrenches itself behind our divine Redeemer's saying to the penitent thief, although the name "Paradise" has never yet been determined to mean heaven, as that term is commonly accepted. It will not even admit, that our Redeemer simply "visited" heaven between the time of "death and resurrection." "That is 'whittling down' Christ's own words on the cross." Yet if the soul of the Saviour went to the Father in the highest heavens, the instant He left the crucified body, it must have been a mere "visit," for certainly it was back again at the time of the resurrection on the third day. But then, He says to Mary, "I have *not* yet ascended." And His Ascension afterwards was a distinct act in the presence of His disciples, and is recognized as a subsequent article of the creed, so that there is more tautology and greater "whittling" at Christ's words, in the *Presbyterian's* theory than in the one to which it objects. Evidently the article in the creed refers to something our Divine Redeemer did between the time of His death and His resurrection, and there are many direct passages of Scripture, which can be explained only upon this supposition. The article and the passages by which it is supported, to our mind, constitute the strongest argument against the purgatory in which Rome believes. Upon this, however, we cannot now enter.

In regard to the position which the Creed has to the Presbyterian Church, our contemporary says:

Chapter ix. of the *Directory for Worship* declares, that the children should be instructed, among other things, in "The Apostles' Creed." And the symbol itself is published between the Shorter Catechism and the Form of Government, with a marginal gloss that eviscerates the term "Hell" of its essential meaning, and substitutes for the clause the words of the Larger Catechism. In the Westminster Confession, which this followed, there was attached to the Creed, with the marginal correction, this statement:—"Albeit the substance of the doctrine comprised in that abridgement, commonly called *The Apostles' Creed*, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed itself; yet it is here annexed, not as though it were composed by the Apostles, or sought to be esteemed canonical Scripture, as the Ten Commandments and the Lord's Prayer (much less a prayer, as ignorant people, have been apt to make both it and the Decalogue,) but because it is a brief sum of the Christian faith, agreeable to the word of God, and anciently received in the Churches of Christ.

We think this gives but poor ground for any one to say that the Creed has never been adopted as one of the binding standards of the Church. The Westminster divines in the language above, so fully indorsed it as ruling their symbolic books, that they said it was useless to insert it in the body of the Confession. They did not drop the article declaring Christ's descent into Hades, as the Methodists did some time ago, and as the *Presbyterian* wishes to do now. They could not have done it with John Calvin's views before them.

We are sorry to see this disposition to tinker at this oldest and most universally accepted symbol of faith. Some years ago the Lutheran Council changed the word "Catholic" to "Christian"—a word expressing quite a different attribute, and we have been told that it was influenced to this by the statement of some person, that "Catholic" was understood to mean "Roman." Now we have one man asking that something be added to the creed, and another insisting that something else be taken from it. After a while some other person may object to the Saviour's birth of the virgin, because it may be falsely imagined to lead to Mariolatry, and if things go on in this way, one bond between the different members of the Church of Christ will disappear altogether. We are not afraid of this, however. Men are coming to a higher appreciation of what the Apostles' Creed means, and the strongest defense of the article to which reference has here been made, has come from able ministers in the Presbyterian Church. We cannot but regard the calm and earnest discussions, which have lately appeared in the *Presbyterian* upon the subject as wholesome. We would be glad to see more of it. Let there be light.

THE LENTEN SEASON.

The season of Lent was set apart by the Christian Church, at an early period in her history, as a time of preparation, in the way of self-examination, self-denial and prayer, for the proper commemoration of the sufferings, death and resurrection of her Lord. Though the Reformed Church has never made it obligatory on her members to observe this season, as some other Churches have done, but has left each one to do so, or not, as might seem proper to him, yet there is every reason to believe that, the observance of the season in a free yet general way would not only be highly appropriate, but also spiritually profitable.

That Christians should, from time to time, examine themselves whether they be in the faith, there can be no reasonable doubt. As the mariner who ploughs the mighty deep, must make frequent reckonings as to the course his vessel is going, if he would escape the dangers of the sea and reach the desired port; and as the business man must often balance his accounts and inquire into the condition of his affairs, if he would avoid bankruptcy and acquire wealth; so the follower of Jesus, also, if he would finally overcome the world, the flesh, and the devil, and in safety reach the haven of eternal blessedness and peace, must search and try his ways as he pursues his heavenly calling and sails across the ocean of life. Without, at least, occasional self-examination, no one can properly expect to make much progress in the way of right living. On the contrary, he, who neglects to do so, will be almost certain to make shipwreck of his hopes and happiness.

So self-denial, also, needs to be practised by those who would grow in grace and in the knowledge of Christ. The practice of it is indispensably necessary to the proper development of our spiritual being, just as certain gymnastic exercises are necessary to the proper development of our physical being. St. Paul informs us, that he kept under his body and brought it into subjection, lest that by any means when he had preached to others he himself should be a cast-away. We, too, need to keep under our body and bring it into subjection, if we would gain an incorruptible crown.

Of the importance of prayer too much cannot be said. So essential is it to the Christian, that it has been well called his *vital breath* and his *native air*. Christ, we learn from the Gospels, spent whole nights in prayer. Of His first disciples, it is again and again recorded, that they were engaged in prayer, and, also, that they observed stated times of prayer. Without believing and earnest prayer, there can, indeed, be no true spiritual life and growth. Accordingly the spiritual discipline for which the season of Lent has been appointed, is, in every respect, of the highest importance.

But it may be said, that we can at any time engage in self-examination and prayer, and practice self-denial; and undoubtedly this is true. Nevertheless it is also true, that, constituted and circumstanced as we are, we need stated times to engage especially in these things, if we would make the greatest possible progress in the divine life. In all ages devout persons have found it necessary to appoint and observe such times. Even those Churches that are unwilling to fall in with the order, which was established of old, find it necessary to arrange some new order for statedly devoting themselves to special religious services. Yet to us it appears, that no one can carefully and candidly consider the matter, without being convinced, that the old order after all is the best. So in harmony is it, indeed, with man's environment when rightly considered, that one can scarcely doubt that the Church was impelled by a divine inspiration in the arrangement of the Christian Year. We believe, therefore, that much would be gained, if Christians generally would feel freely impelled to observe, in the way originally designed, the season on which we have just entered, and of which we are writing. By observing it properly they would undoubtedly be able all the better to commemorate Christ's victory over sin and death.

T.

Notes and Quotes.

The advertisement to which we referred last week in connection with the affairs of Smith, English & Co. was omitted by some mismanagement. It will appear in this issue.

The Oneida community has been denounced by the Presbyterian Synod of New York. This is the community which, if reports be true, takes infants from their mothers and places them under the care of strange women, in order that they may never know their parents. Its object seems to be to destroy the family, and it is not wonderful that it should be frowned upon by Christian people.

At a late meeting of Methodist preachers held in this city, an earnest protest was made against the present style of church buildings, because they make no provision for the accommodation of the children. It was urged that there should be side-galleries where the little ones of the congregations could be seated to hear the preaching of the gospel after the sessions of the Sunday schools. This movement is in the right direction, but why not have the children in the pews with their parents? The habit, which has dissociated Christian nurture from the fathers and mothers, not only in the family, but in the public ministrations of the sanctuary, is the very thing that should be broken up.

Among the Exchanges.

The *Christian Intelligencer* asks this question and answers it as follows:

"Shall our children attend church?" A strange question to be asked and discussed, as it has been of late, in some of our contemporaries. Yet it has become a serious question, which has awakened great anxiety among pastors and other Christian people during the past few years. In many congregations the absence of children from the regular church services on the Sabbath day is a growing evil. They throng the Sunday-school, and neglect the sanctuary. Formerly the Sunday-school *was regarded as a helper of the church—a* pathway for parents and children into the house of God. Now the majority of its scholars, and not a few of its teachers deliberately and habitually go straight out of the school to their homes, and pass by the church The most of our Protestant congregations are principally made up of adults. It was not thus in former days, when the family pews were filled with parents and children, as the Hebrews used to go up to their tabernacle and temple by families and tribes. Now-a-days many seem to think, that it is enough to go to Sunday-school, and that their choice must be made between it and the church. The Sunday-school is called "The Children's Church;" and the real church is seldom attended by most of the children more than once on the Lord's day, and by others only irregularly at the morning service. The extent of this admitted evil has not merely occasioned some alarm, but better still, it has led to careful consideration of the remedy.

First, we should know from whence this evil has come. Is the fault in the Sunday-school system? Has it become so complicated, burdensome and exacting; or is it so independent of the Church that it has usurped its prerogatives? There are large and popular Sunday-schools, which have completely overridden the Churches to which they are attached. There are others so devoid of life and interest, that they merely drag out a feeble existence, and are no help to the churches. In either case, and in schools that are better regulated, even in the best of them, the superintendents and teachers are to a very great degree, responsible for the attendance or non-attendance of the scholars upon the worship of the Lord's day. By speech and by example, and by kind and direct personal influence, they can, if they will, constantly do much to promote this great object. Especially is this needful with those pupils, whose parents do not attend church, and who should be regularly invited, and welcomed by their teachers into the house of God. But if this duty is either thoughtlessly or deliberately neglected, we may expect no better results, than those which we condemn. Call attention to the subject, speak personally and with interest of the subjects of discourse, announce the services, invite pupils to your own or other pews, take them singly or in whole classes into the sanctuary, as some do, and then see if the result will not repay the wise and patient effort. In this way the Sunday-school can be made the strong auxiliary of the Church.

We heartily agree with a veteran Sunday-school worker, who has "often said to the young and shall continue to say in the most emphatic manner, 'If you cannot go to but one—the Church or the Sabbath-school—go to church, whatever becomes of the Sabbath school.'" But there should and need be no antagonism between them. The Sunday-school is the child of the Church. It is a human arrangement which can never be a substitute, and should never in any way become a hindrance to the Church, which is God's own institution.

Is the fault with the family? Yes, to a very great and sinful extent, it lies with the parents themselves. They are too easy in matters where they ought to be most decided. They compel their children to go to the public school and the academy. They are not quite so positive as to their attendance on the Sabbath-school. But a large number of them allow their children to go to church or to stay at home, as they will, and often without any more reason than the child's whims and disobedience. There is a notable and lamentable lack of faithful parental authority in this matter, under which a generation of the neglecters of the Church is growing up. But this urgency should not be left merely to authority. Instruct the young heart, appeal to the conscience, keep up the family custom, set the example, and "habit will become a second nature," custom will have the force of law. If the father and the mother mean that their young children shall be regular and constant attendants at church, it will be as they mean it. Any one can see at a glance the difference between families that are "brought up" to go to church, and those that go when and as they please. We do not plead for severity in compelling children who are weak, and sickly, and nervous, and those that are very young, to be always at every service. Common sense and common piety will regulate these things with ease. All that is necessary to secure the presence of the family as such in the family pew is the exercise of parental faithfulness, with the wisdom that is from above." The law of love will settle this question, when mere authority might defeat itself. But, undoubtedly, the neglect of the sanctuary by the young is chargeable mostly upon their parents. And until the family covenant is better understood and piously carried into practice there will be small prospects of the reformation of this growing evil.

For The Messenger.

FROM EMPORIA, KANSAS.

As I am frequently asked by readers of the MESSENGER to give some more information about Kansas, and the prospects of a Reformed organization in this section, I feel, in some measure, obliged to ask once more for a little space. Judging from some letters, I also feel free to say, that it may possibly assist in the increase of your list of subscribers to have occasional letters from this region, if even they do in some measure *necessarily* partake of a somewhat more temporal than spiritual or "theological" nature. One good brother (J. H. B., of L.,) who contemplates coming to Kansas early in April with his family, writes on this subject as follows: "I am sorry that we don't hear through the MESSENGER more from your pen. The subscribers here were quite much interested to hear in this way from Kansas. And the MESSENGER was quite in demand while you wrote. It would have a tendency to increase the list of subscribers, and also to concentrate our Reformed people, who contemplate going West from time to time."

I feel sure, there is considerable truth in the above, and hence will try and give a little further information about this section. I have succeeded in drawing several Reformed families to this place already through other papers than the MESSENGER, and through letters, and several very excellent families are coming soon to locate here; hence, we have a very good prospect to organize our church here during the current year. I feel sure that our people cannot possibly find a better locality than this, for general farming and stock-raising. Marketing facilities here are of the best kind. Wood and coal are plenty and cheap, I should say, very cheap for the *far West. Land in this region* is just as cheap as farther West, where they have neither wood nor coal, and, in many places, even no stone for building walls, &c. Here we have plenty of most excellent building stone. Another advantage of this section is, land here increases much more rapidly in value than in most sections farther west. In many places west from here land settled some time already is at a stand-still, so far as prices are concerned, but here it is gradually enhancing. This is a very important consideration to farmers who wish to come west and invest to the best advantage for themselves and children. I have been told by men of experience and observation, that friends of theirs have located twenty years ago, and to-day their land is not worth more than it was then. This will be the case with many who are rushed blindly along to the farther west, where they of course find government land to homestead, and railroad lands on long time. But to improve those one hundred miles and father west, will in each case cost considerably more than here, and farther east from this point, because lumber costs more to ship farther west, so also everything else that is needed "to start out in life anew." So also when more westernly located farmers come to ship their farm products, it costs them more to get them into the great commercial centres of this region. All this additional cost, which I now only partly and faintly indicate, decreases the hard earnings of the sturdy husbandman located west from this point, and is just so much gain in favor of the farmer locating here. And we must bear in mind that this loss on one hand, and gain on the other, is permanent. Here in the timber region of Kansas we can get native lumber at from $10 to $12 per thousand feet cheaper than imported lumber costs. This native lumber is much stronger for framework in buildings than the Michigan and Wisconsin pine, the cheapest of which is sold in our board-yards here at $25 per thousand feet.

I will not add anything on this subject now, but will say that cottonwood grows very rapidly here, and beautiful groves can be raised here in a very few years. I recently purchased a farm of 160 acres for a friend of mine, on which cottonwood trees are found, planted three years ago, measuring from three to four inches in diameter, and about fifteen to twenty feet high. This farm has an orchard of 1500 choice fruit trees, the oldest of which were planted five years ago, which have born two crops already. I have seen the fine peach orchards of Delaware and California, but I assure the reader, that Kansas peach trees are as fine in appearance, and large in growth as any of them. I was simply astonished when I first noticed the fine prospect for fruit. The above farm has 600 bearing peach trees; 700 apple trees, some of which are expected to bear this season; 100 choice dwarf pear, which are partly in bearing, and many other fruit trees. The cost of this farm is $2600. It has a small, but well-built, house, and a small stable for two horses. But I must not branch out too far here, and will change the subject, to the all-engrossing labor question, which, I think, will do no injury to the readers of the MESSENGER, at least what little I wish here to say. What shall be done with our unemployed thousands from all over the East? The only solution of this perplexing problem that I can see, and that occurred to my mind last May on my way East, across the vast plains and prairies of the far west from California, is this: the unemployed thousands must come west and make homes for themselves on the grand slope of the Rocky Mountains. Like in the early days of our Republic, when overcrowded laborers of Europe *sought* and *found* an asylum upon the wild, yet inviting, shores of America, whither they sailed in large, and from time increasing, numbers, to raise their own *bread*, and *meat*, and *clothing*, so now, the unemployed thousands of the overcrowded East must come to the far and inviting West, and imitate the brave examples of the early fathers. Here, too, history must repeat itself. But where shall the means come from to ship the unemployed west and start them up in western life? Here comes the knotty part of the question. But if the grandchildren of the fathers are willing to submit to the same frugal way of starting up in life, many can find relief from eastern depression and want.

Perhaps it would be of much value at this crisis to have some one write up the modes of living practised by the early pioneers, scattered over the mighty forest of the East. Many a good lesson and much encouragement could no doubt be drawn from such a retrospective view of our past history, both in a spiritual and temporal view. A most gracious Providence is no doubt inviting us as a nation of so-called Christians to look at the simple modes of living which made our fathers so happy and prosperous. Multi form extravagances have carried us far away from the simple Christian lives of the fathers, and have stamped this generation with all sorts of bankruptcy and fraud, disgrace and suffering, of every sort. I mean disgrace, provided there is such a thing possible in this corrupt age.

But back to the point again. The man who can raise his own *food* and *raiment* is the one of all others who can feel in some measure self-reliant and independent The more we have of this class, the less will be seen and heard of grinding middlemen and unscrupulous speculators in bread and meat and many other things, that will readily occur to an intelligent mind. Come to the great Mississippi Valley then, ye unemployed laborers of the East. Come like our fathers came from Europe with brave Christian hearts. The God of our fathers still lives to guide and protect their children, and to bless their honest toil for a livelihood. Forget not to bring uppermost in your hearts your Bibles, your religion, your hymn-books, your catechisms and your prayer-books. Bring your church along with you. If the West is cursed with any class of people, it is with that class who left all these chief treasures behind, and came for the sole purpose of gaining filthy lucre, and to worship the mammon of this world.

Yet a few words for this time and I am done. A few weeks ago I was chosen one of three delegates from here to a German convention, which met in the House of Representatives of this State at Topeka. The object of this convention was to form a German emigration society. This was done to the extent of framing a constitution, in which is carefully set forth the *end* and *aim* of said society. I may hereafter speak of this, and hence will only add, it is intended in this way to *aid* and *protect* emigrants, &c. The convention was full and imposing. More anon. L. C. EDMONDS.

WALLA-WALLA.

TAKEN POSSESSION OF BY THE REFORMED CHURCH.

Rev. J. Gantenbein writes us as follows, which we translate from the German. F.

We make this announcement to the friends of the Pacific Mission with no small degree of pleasure. Walla-Walla is situated in the southern portion of Washington Territory, an exceedingly beautiful, healthy and productive section of country, which is at present being rapidly populated by a large emigration. The town already contains three thousand inhabitants. Among them are many Germans. It is the largest, most influential and promising town between the upper Missouri and the Cascade Mountains, the occupation of which by our Church is undoubtedly an important event.

It was *Easter life*, and not only the splendid steamer "Mountain Queen," that, in the week after Easter, bore us for the first time up the majestic Columbia on this side of the mountain. Still, for the present, we tarried at "The Dalles," where dwell a number of respectable German families, and, after we had on Sunday, by means of a pointed Easter sermon, here also laid the corner stone for our mission work, we returned again towards home. [We shall hereafter refer to "The Dalles" in a special report.]

To reach Walla-Walla, two hundred and seventy miles east from Portland, requires persevering efforts. Still on the last Sunday in April already, we assembled for the second time for public worship in "The Dalles," and this time, the missionary had leave of absence from his people for two Sundays. Accordingly, on the first of May, a delightful spring day, we started up the river, in the society of a company of soldiers sent against the Indians, whose chief is Joseph, with whom we slept in the night on the deck of the steamboat. The night had long already spread out its starry mantel over us as we landed at Wallula. A ride of thirty miles in a very simple railroad car, not larger than a street car in Philadelphia, brought us the next day to the end of our journey. Here the missionary was received at the depot by an honest brewer named John Stahl, with whose energetic wife he had already become acquainted in Portland, and by him was most hospitably entertained, and introduced to a number of Germans in the city. The attendance on the services, morning and evening, on Sunday was satisfactory; the expenses of the journey were paid; and the missionary, on Ascension day, after he had for the third time on the previous evening held divine service, started for home, fully resolved to renew his visit as soon as possible.

The above resolution was carried into effect at the end of July, and served to deepen first impressions. The beautiful extensive wheat fields, from ten to fifteen hundred acres in one stretch, presented an image of the spiritual harvest, to which the Reformed Church is here invited, and illustrated the words of the Lord: "The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest," Matt. 9: 37–38. But, in view of the present straitened condition of the Treasury of the Board of Missions, we had no heart to apply to it to send a missionary to this field. Only the view to the hills above, whence our help cometh, remained open to us, and in these circumstances, the Oregon missionary directed his attention to the old fatherland. This was done not in vain. Already in the middle of November, the Rev. George Machtersheim, after he had stood an honorable examination before the New York Classis, and was by it ordained to the work of the ministry, arrived safely at Portland. He is a native of the old Palatinate on the Rhine, the home of the Heidelberg Catechism, and, as a city missionary in Berlin, had already been trained to evangelistic work. He preached here and in Salem with no small degree of edification to the people, and in December began his work in Walla-Walla, purposely at first only as a teacher. But since the opening of the year he has preached with such freedom and success, that, as he now writes, nothing seems to be in the way of organizing a small Reformed congregation before the close of April.

Should Brother Machtersheim, through the blessing of God, succeed in organizing and building up a promising congregation in Walla Walla, he will have accomplished a work of the greatest importance. The imposing Fort of the United States at Walla Walla, by means of its soldiers with powder and lead, yea, with bloody sacrifices also, keeps the wild Indians in check, so that the industrious settler can build his homestead and convert the wild lands into blooming fields. Greater things than these will this congregation accomplish for the Germans far and near, with the weapons of divine knighthood. Hellish powers, unruly and destructive lusts of the flesh, will it bring under the discipline of the word and Spirit of God, and lead the settler to the powers of the world to come in streams of living waters. Truly, Brother Machtersheim and his fellow-laborers, need and deserve our most earnest sympathy, and prayers. Shall also this Joshua triumph over Amalek, the hands of prayer must not sink down. Where are the Aarons and the Hurs to hold them up? Exodus 17.

Portland, Oregon, Feb. 20, 1878.

COMPARATIVE BENEVOLENT CONTRIBUTIONS.

The General Synod of Fort Wayne ordered the Classes to report, in the proper column of their Statistical Tables, as Benevolent Contributions, all moneys paid for Home Missions, Foreign Missions, Beneficiary Education, Orphan Homes, Church Extension, Society for the Relief of Ministers and Widows of the Reformed Church, the Theological Seminary, and the College under the care of Synod.

The whole sum contributed by the six Synods, composing the General Synod, for these various objects last year, and reported as such, amounts only to the small general average of forty cents and eight mills per confirmed member.

The Synodical average per member, beginning with the highest and ending with the lowest, is as follows, to wit:—

Synod of Pittsburgh	62¾cts
German Synod of the East	54 "
Synod of the Potomac	53 "
Synod of the Northwest	40¾ "
Synod of the United States	36½ "
Synod of Ohio	26½ "

From the foregoing, it will be readily seen, that the younger and smaller Synods lead the van, and the older and larger Synods, so far at least as the ministry is concerned, are made to bring up the rear. Naturally, the reverse of this would, and could, be expected.

Omitting the Classes of the Synod of the Northwest and the German Synod of the East, which are German, and confining the comparison to the four remaining Synods, that are English, or at least mainly so, the average amount of Benevolent Contributions per membership is as follows, viz:—

Allegheny Classis			$1.42⅔
Mercersburg	"		$1.01⅓
Iowa	"		.67½
Lancaster	"	(Pa).	.63¾
Clarion	"		62.⅓
Westm'land	"		.55
Maryland	"		.54
Lebanon	"		.51¾
Virginia	"		.51⅓
Philadelphia	"		.50½
S. Paul's	"		.49¼
Tuscarawas	"		.43½
Cincinnati	"		.40⅔
West Susq'a	"		.40½
Somerset	"		.37¼
Lancaster	"	(Ohio)	.35⅓
San Fran'co	"		.33
Zion's	"		.30¾
Northern Ill.	"		.29¼
East Penns'a	"		.28¾
Goshenh'en	"		.28
Tiffin	"		.25¾
Tohickon	"		.23½
Miami	"		.20¼
Eastern Ohio	"		.18½
East Susq'a	"		.16¾
St. John	"		.16
St. Joseph's	"		.12¾
Kansas	"		.8½
N. Carolina	"		.3
Shelby	"		.2⅔

Only two of the Classes, Allegheny and Mercersburg, it will be seen, contributed over one dollar per member for the general benevolent objects of the Church, during last year. Three other Classes, Iowa, Lancaster, (Pa)., and Clarion, gave between sixty and seventy cents per member. Five raised between fifty and sixty cents per member. Four averaged between forty and fifty cents. Four between thirty and forty cents. Six between twenty and thirty cents. Four between ten and twenty cents. And three under ten cents a member.

The East Pennsylvania Classis has almost one and three-fourths as many members as the whole Pittsburgh Synod, and did not contribute four-fifths as much for the general benevolence of the Church.

The Lebanon Classis has four pastoral charges, either of which has a larger membership than the entire membership of the Allegheny Classis, and combined, they did not contribute one-fifth as much for general benevolence. This is a proof, that large pastoral charges, like large farms, are less productive than smaller ones, that are susceptible of better cultivation.

There are seventeen pastoral charges in the Synod of the United States, and three in the Potomac, any one of which has a larger membership than any one of the four smallest Classes of the Synod of Ohio, or the least Classis connected with the Synod of the Potomac. More anon. FRANKLIN.

For The Messenger.

SUNDAY-SCHOOL CONVENTION.

A Sunday-school Convention will be held by the Schuylkill District of Lebanon Classis, at Cressona and Schuylkill Haven on the 19th and 20th insts. This will be the last of a series for the season. Since this is the case, it is earnestly hoped all the schools of the county will be represented. All delegates will please report themselves to Rev. J. O. Johnson, Schuylkill Haven, Pa.

There will be an afternoon and evening session at Cressona on the 19th, and an afternoon and evening session at Schuylkill Haven. The first, second and fourth topics on the programme will be discussed at Schuylkill Haven, and the third, fifth and sixth at Cressona.

The following is the programme adopted for discussion:

(1.) Is it expedient to hold Sunday-school picnics and to give gifts to children at Christmas? Revs. J. P. Stein and C. Baum.

(2.) What should the Sunday school Teachers aim to accomplish? Revs J. G. Neff and J. P. Stein.

(3.) How to conduct a Sunday-school to the best advantage? Revs. J. H. Hartman and H. Leise.

(4.) How to awaken a Missionary Spirit in the Sunday-school? Revs. H. A. Keyser and C. Baum.

(5.) How to develop the religious and church life in the hearts of the scholars? Revs. J. Kline and J. O. Johnson.

(6.) What should be the qualifications of a Sunday-school Superintendent? Revs. J. O. Johnson and E. E. Hiester.

H. A. KEYSER,
DANIEL SHEPP,
G. HOFFMAN,
Committee.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The sacrament of the Lord's Supper was administered in the Salem congregation of the Aaronsburg charge, of which the Rev. J. G. Shoemaker is pastor, on Sunday, the 3rd of March Services were held every evening from Tuesday during the previous week. A more than usual interest and solemnity pervaded all the services. Twenty persons were added to the church, nineteen by confirmation and one by certificate. A number who had not communed for several years took their places around the sacramental altar.

In our notice of the dedication of the St. Peter's Reformed church at Rebersburg, Pa., which appeared in our issue of the 20th of February, the name of Rev. W. G. Engle was inadvertently omitted amongst those of the ministers of the Reformed Church who were present and participated in the services. We have also been since informed, that the Rev. T. Aurand, of the Lutheran Church, was likewise present on that occasion.

The Rev. Cyrus H, Reiter, who has, for the last three years, served the Augusta charge, Northumberland county, Pa., with acceptance, has resigned the pastorate, to go into effect on the 1st of April next. It is his purpose to accept of a call from the Woodcock Valley charge, Huntingdon county, Pa. The joint consistories of the charge accepted his resignation, and at the same time adopted a series of complimentary resolutions, in which they express their regret at the severance of a pastoral relation, which, though short, has been attended with marked success, and also their regard for him and confidence in him, as a Christian gentleman and devoted servant of the Lord, and their desire that their good wishes may accompany him and his family to their new home.

The St. John's Reformed church, of Philadelphia, of which the Rev. J. Samuel Vandersloot is pastor, suffered a serious loss in the death of Mr. A. D. Armstrong. Though young in years, he was active and efficient in the church and Sunday-school. A memorial service was held on Sunday evening, the 3rd of March, in connection with which the pastor preached a sermon highly appropriate to the occasion A large congregation was present, every seat, with one or two exception, being fully occupied. A deep interest was manifested, and all present seemed to appreciate the solemnity of the occasion.

The Bloomsburg, Pa., charge, vacated by the resignation of the Rev G D. Gurley, has extended a unanimous call to the Rev. Walter E. Krebs, recently professor in Franklin and Marshall College. It is not yet known whether he will accept.

EASTERN GERMAN SYNOD.

At a recent meeting of the German Philadelphia Classis, the Rev. C. Cast, recently of Baltimore, Md., was received from the German Maryland Classis, and a call to him from the Egg Harbor City, N. J., charge confirmed. A committee was appointed to install him over the charge, which attended to its duty on the evening of the 13th of February, the Rev. J. G. Neuber preaching the sermon and presiding on the occasion.

Three congregations in Westfield, New York, and vicinity, hitherto connected with the United Church, have, together with their pastor, Rev. C. Rump, applied for admission into the Erie Classis. F.

Married.

On the 21st inst., by Rev. Thos. N. Reber, Isaac Markel, of Zionsville, Pa., to Mrs. Rebecca Reese, all of Lehigh Co.

On the 2d inst., by the same, Mr. James M. Hallman, of Phila., to Miss Ella A. Eisenhart, of Macungie, Pa.

Obituaries.

DIED—Near Lewistown, Md., February 17th, 1878, Frederick B. Wiles, aged 59 years.

His remains were interred at Bethel church, Rev. O. E. Lake, officiating.

DIED—In Altoona, Pa., Feby. 27th, John Harvey Crilly, aged 13 months.

Our only comfort, in life and death is, that we are Christ's, and our children are His. This is the bright side of sorrow. Here the broken heart finds rest and holy joy. "I will life up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth."

DIED—Near Adamstown, Frederick Co., Md., on the 26th of Feb., Mrs Elizabeth Schaeffer, in her 68th year.

The deceased was from early youth a devoted Christian. She belonged to Christ; and for her to live was to live Christ. An aged and weary pilgrim, she gladly entered Jordan's stream, to cross over on the other side, and enjoy the Canaan of eternal rest.

"There remaineth a rest for the people of God."

DIED—Near Mt. Zion church, Frederick Co., Md., March 2d, 1878, Mrs. Sarah Getzendanner, aged 74 years, 5 months and 17 days.

Mrs. Getzendanner lived the life of a Christian and died the death of the righteous, calmly, peacefully. From her dying lips fell words of meek resignation and joyful hope.

"Grave, the guardian of our dust;
Grave, the treasury of the skies;
Every atom of thy dust
Rests in hope again to rise."

N. H. S.

Youth's Department.

THE WIND.

Which way does the wind blow;
Which way does he go?
He rides over water,
He slides over snow.

O'er wood and o'er valley,
And o'er rocky height
Which the goat cannot traverse,
He taketh his flight.

He rages and tosses
In every bare tree,
As, if you look upward,
You plainly can see.

But whence he both cometh,
And whither he goes,
There's never a scholar
In our land that knows.

—*Churchman.*

THE BOYS' COURT.

One morning, on my walk down town, I was passing through that pleasant, quiet, old-fashioned quarter of the city of New York which used to be the village of Greenwich. I saw, on the sidewalk before me, half a dozen boys surrounding two others who stood up bravely toward each other, nearly in the fashion of two chickens expecting to fight, but not quite ready to begin. The smaller boy held one hand behind him, and in that hand was a whip. As I approached, the larger boy looked at me hesitatingly, and finally said, "Say, mister, won't you make him give me my whip?"

"'Tain't his; it's mine."

Hereupon there was nearly an outbreak of hostilities. "Here," said I to myself, "is the old question which has interfered with quarrels for eighteen centuries. Is it possible to substitute a peaceful arbitrament for a free fight?" I looked around upon the crowd of boys; for by this time fifteen or twenty had gathered about. They were evidently favorably inclined to the spectacle of a fight. They looked at me curiously, as if wondering whether I would interfere, and what sort of a fist I should make of it in quelling the combat.

"Well," I said addressing myself to the two boys in the centre of the ring, "if you want to settle your question as boys generally do, you'll have to fight it out yourselves; but if you want to settle it as men settle such questions, I'll help you. But if you want me to settle it, you must first agree to do just as I say. You must abide by my decision." Each was evidently reluctant to agree to this, fearing that the decision would be against him; but finally both promised.

I did not think it would do to rest on the promise alone. It would be a good joke if I should investigate the case, and command the possessor of the whip to give it up, and then the rogue should take to his heels with the whip, and laugh at me.

So I told the boys that when men choose a judge to decide claims to property, they also choose a sheriff to attend the court and execute the judgment. We must also have a sheriff. I looked around the circle, who were all attending to the proceedings with eagerness. I saw a stout, good-natured, plucky-looking lad, a size or two larger than the combatants; I asked him if he would be sheriff.

"Yes, sir, I'll be sheriff."

"Very good," said I. "Whatever I decide you must make 'em obey. If I say he must give up the whip, you must make him do it. Take it away from him if he won't. And if I say he is to keep the whip, you must protect him and not let the other boy get it away. You are not to do anything cruel, or ugly, or brutal. I choose you because you are a good-natured looking boy, and I don't think you would abuse your power. But you must make 'em obey."

By this time quite a group of boys from every quarter had arrived on the scene, and crowded around. The sheriff's hands doubled up into fists, and I could see his elbows moving as he edged himself forward, as if his dignity and authority required a little more room.

"Yes, sir, I'll do it," said he.

Then I asked the story of the whip; and then the boys all began to talk at once. Finally we settled it that it would be fair to let the boy who claimed the whip tell his story first.

"It's my whip. I made it, and I lost it; and he stole it. Give it to me." This last he said to the other boy with a gesture, that no doubt would have been a blow or a grab if the sheriff had not been on hand.

Then in answer to my inquiry the other boy said, "It's my whip; I found it, and it belongs to me."

Next we called for the witnesses. A boy in the crowd said, pointing to the claimant, "It is his whip, sir. He made it, and his father gave him the lash. Runney and some other boys were playing with it last night, and they threw it over the fence into this boy's area," pointing to the possessor of the whip.

"Yes, that's where I found it," said the latter, "in my father's area; and it belongs to me."

There were witnesses to the contrary of this; so the facts were made plain.

I explained to the boys that a thing belonged to the person who made it, if he made it of his own materials, because it was produced by his time and skill and ingenuity. If he lost it, it did not cease to become his. If another found, it he had a right to take possession of it and keep it from everybody but the true owner, but as soon as the true owner appeared the finder must give it up. "So my decision is," I concluded turning to the possessor, "that you must give him the whip."

The boy clutched a little tighter and hesitated; first he looked at me, then he looked at the sheriff, then at the whip; then, with one eye on the sheriff and the most comical expression on his face, he gave up the whip.

The boys laughed and the court adjourned.—*Christian Weekly.*

THE THOUGHTLESS SCHOOL GIRLS.

"All the girls laughed at Miss Alfred to-day, mother, in school. You should have seen her old dress she has pieced out under the flounces, thinking it would never show. One of the ruffles caught on a corner of a seat, and it ripped off half a yard of it. It was so old, and faded, and forlorn, that the girls laughed out loud."

"Oh, Arty," said mother, with a look of pain on her kind face, "I am sure you did not laugh."

"I did, mother," said Arty, hanging her head; "they all did."

"What if it had been your dress?" asked mother; "what if father were dead, and you obliged to get your living by teaching, and take care of a feeble brother, besides; what if almost every dollar you could make went to pay rent, and buy food, and fuel, and medicines and little comforts for the sick one? What if you had spent hours in making over an old dress, so it might look respectable in the school-room, hoping others would never see its defects, then how would you have liked exactly such a scene as that in your class-room to-day?"

"Oh, mother, I am sorry," said Arty, the quick tears coming to her sympathizing eyes.

"So would all the girls be, I am sure," said mother, "if they would only think of it. They are not unfeeling, only thoughtless. I would do my best to atone for the fault, by extra politeness and kindness to-morrow; your example will have some effect on the other girls."—*Edith.*

MARGARET AND THE FEATHER.

It is frequently hard to decide between two possible uses of money, but when such a difficulty becomes a plain question between duty and inclination, one ought not to hesitate what to do. It is to be feared, however, that many an amiable young lady, with a choice to help a suffering family, or to buy some ornament of dress, has sacrificed her pity to her vanity.

Margaret Leslie wore a very handsome hat, but felt that something more was needed to make it perfect. There was an elegant feather that had caught her eye in some of the shop displays.

The price of the feather was five dollars, and she prevailed upon her father to give her the money. Margaret was a professed follower of Christ, and meant to serve her Master, but she was a petted daughter, and so used to luxuries, that they seemed necessities to her.

It happened that before she made her purchase she attended divine service with her father, and heard the minister plead for a needy missionary at the West, whom their church had undertaken to support. The remittances had not been regularly sent, and the good man and his family were almost reduced to their last crust of bread.

Margaret's heart was touched by the appeal. She had in her pocket the five-dollar bank note.

Duty and compassion made a strong demand. She determined to forego the feather, and send the money to the poor gospel laborer.

Before the contribution-box was passed, however, she had time to look around the assembly, and saw so many pretty bonnets adorned with exquisite feathers that her good resolution was shaken. By the time the collector reached her pew she had concluded to keep her money. Her father would, of course, give liberally, and so it could not make much difference.

To her astonishment her father did not contribute anything. Her face flushed painfully when she saw that she had thrown away her opportunity. She felt ashamed of herself for having withheld a worthy act for the sake of a feather.

Through the closing prayer and hymn she sat unhearing, busy with accusing thoughts. As she passed from her seat to the church door with the departing congregation, her heart condemned her so loudly that she could bear it no longer. She slipped into a side-aisle, made her way hastily to the pulpit table, where the deacons were counting the collection, and with a blushing face laid down her five-dollars with the rest.

"God bless you, my child!" said her father, who had seen it all. "I withheld my contribution on purpose to try you, for I guessed at the struggle that was passing in your mind. You have fought a good fight, and gained a noble victory.

And after that victory it was easier for the young disciple to do right when she was tempted to please herself instead of her Divine Master.—*Youth's Companion.*

ETIQUETTE FOR BOYS AND GIRLS.

Nothing can be a greater mark of ill-manners than to remain sitting while your elder is standing before you talking to you. Rise and offer your seat or another at once, and never lounge on the sofa or take the easiest chair, while there are those in the room whose age gives them a better claim to them. And always be polite, respectful and modest in your demeanor to every one, especially to your superiors, remembering also that there is nothing more disgusting than to see young people assume an air of self-importance and disrespect towards any one.

Never stare people in the face. If you are talking with any one, it is proper to look at them—eye to eye—with a cheerful, dignified assurance; but to stare at any one, as though you saw something peculiar about him, is exceedingly rude and impolite.

Do not cultivate clownish or monkey-ish manners. We have seen rude boys and even girls, who seemed to take pride in antic gestures, foolish jesting, buffoonery, or what is styled "drollery," and who took great delight in using odd expressions, thinking that it made them appear interesting to the lookers on. Such behaviour may excite the laughter of the foolish, as the wise men tell us:

"For the mouth of fools feedeth on foolishness;"

but every sensible person regards such conduct with disgust and abhorrence. And every youth who thus acts the buffoon lowers himself in the opinion of those with whom he desires to stand high. Be gentle and quiet in your movements.

If you are a young man just commencing a business career, good manners will be indispensable to your success. Appear to feel an interest in your work; let your eyes light up at every command, and let your feet be nimble to perform it. There are boys who look so dull and heavy, and walk so slowly, and appear so lazy, that no business man will employ them.

Be energetic, prompt, industrious and careful. Attend to your business, in a quiet, polite manner, equally removed from familiarity and haughtiness. If you exhibit good manners yourself, you will rarely have cause to complain of rudeness. And if our young friends would only remember what Lear said while hanging over Cordelia's dead body, it would help them to put far from them loud and boisterous manners:

"Her voice was ever sweet,
Gentle and low; an excellent thing in woman."

—*Interior.*

QUERIES.

A wistful little face,
With great, brown, solemn eyes,
Comes haunting me each day
With questions of the skies.

Whether they're near or far,
Whether there are any stairs
Which lead up to the stars,
And "Tell about the bears

"And 'bout the lion, too;
And will he roar and bite?
And did he make that noise
Called thunder, t'other night?

"And, auntie, if the moon,
That looks so big and bright,
Should drop down on the ground,
Some real cold winter night,

"How could they put it back?
And would the man that's in it,
Jump out and run away,
Perhaps just in a minute?

"And if the sky is heaven,
Why don't they have a door?
And, auntie, what a billion
Of stars are on the floor!"

A wistful little face,
With its great solemn eyes,
So follows me each day
For knowledge of the skies;

Till oft I'm left to dream,
Until recalled by Maud,
Who whispers, "Auntie, dear,
Tell me, how big is God?"

—*Christian Observer.*

JIMMY, THE COW-BOY.

An eccentric old gentleman of wealth, named Morgan, invested a sum of money, the income of which he designed to be used for the liberal education of the most deserving lad in town.

He made his plan known to five gentlemen, requesting them privately to make observations and report to him in six months.

Had the boys known this, many of them might have used every means to gain his favorable opinion; but as the matter was a secret, he had an opportunity to watch them without their suspecting his motive.

At the end of six months the five gentlemen met at Mr. Morgan's and discussed the question in all its bearings. Each had his favorite, whom he considered most worthy.

"There is Johnny Ingalls, who is a most exemplary lad," said one. "What fault can you find with him, Mr. Morgan?"

"I will tell you," was the reply. "I once hired him to take some important-ant letters to the morning mail, but he met a companion on the way, and was so anxious for his own amusement that he neglected to mail the letters till it was too late, and they were delayed a day; and a gentleman overheard him say to a companion that 'he did not care much, so long as the old fellow would never find it out.' But the delay caused the loss of quite a sum of money.

"Gentlemen," continued Mr. Morgan, "I have tried in one way and another all the boys you have mentioned, but none of them satisfy me."

"Then you have to give up your project," said one; "for I think we have discussed the merits of nearly every boy in town."

"I believe Jimmy has not been mentioned," said Mr. Morgan.

"What! Jimmy, the cow-boy?" asked one, with a smile.

"Yes, I believe he drives cows to and from pasture."

"Surely, Mr. Morgan, you must be joking now."

"I never joke; and had I any disposition to, I should not take a poor little boy for a subject."

"But, Mr. Morgan, do you know any good of this boy?"

"Do you know any harm of him?"

"Nothing special; but does he amount to anything, except to drive cows?"

"He never has had an opportunity, but I intend he shall have. I am fully decided to give him the benefit of my project."

"You will tell us the reasons for making him your choice?"

"Certainly, with pleasure. You call him a cow-boy. Well, that does not signify to me one way or another. It is simply because I know him to be a good and faithful cow-boy that I give him the preference. It seems a small thing to drive cows to pasture, but he is the only one who has always done it faithfully every day, the season through, the same in my absence as when I was at home, while others loitered on the way and allowed the cattle to stray into other inclosures for the day, thinking it would never be known. It is evident to me that if he is so strictly faithful in small things, he has the right spirit in him to make him trustworthy in greater things."

Just then,

"Tc-link, to-lank, to-linkle-linkle,
O'er banks with buttercups a-twinkle,
The cows came slowly home."

Jimmy, gray-shirted and bare-footed, guided them into the yard. He saw the last cow in, put up the bars, saw that the gate was all secure, and was about to trip away, when Mr. Morgan called him into the house, where he told him something that made him dumb with glad surprise, and sent him home the happiest lad in town.

Pleasantries.

A little girl suffering from the mumps declares that she "feels as though a headache had slipped down into her neck."

A comic paper has the following: "Several advertisements have been crowded out this week to make room for important jokes."

"Colorado giants should be planted *early in the spring, in rows about two* post-offices apart. They should be transplanted in August, when college professors are on vacations.

Royal road to learning: "Skip the hard words, honey dear," said an Irish school-mistress to one of her pupils; "they are only the names of foreign countries, and you will never be in them."

So long as the legs of the small boy do not extend higher than his breathing apparatus it will be impossible to get him into a pair of rubber boots so far that he will not straightway go out and stand in a puddle where the water will just run over the tops of the same.

Mr. Cheerybles asked his wife, the other morning: "What is the difference, dear, between bribing a man with a ten dollar bill to keep his mouth shut and a mixture of Indian meal and water?" He almost took her breath away when he answered: "Why, you see one is hush-money, and the other is mush, honey."

"What do you know about the prisoner?" asked the Judge. "I don't know nothin' 'bout him, Jedge, only he's bigoted." "Bigoted?" said his Honor. "Yes, sah." "What do you mean by 'bigoted?'" "Well, Jedge," explained the witness, "he knows too much foh one niggah, an' not 'nuff foh two."

"Do you know," remarked a rather fast Newark youth the other day to a stuttering friend to whom he was slightly indebted, "do you know that I intend to marry and settle down? "I do-don't know anything about it," was the reply, "bu-but I think you had b-b-better stay single and settle up."—*Newark Call.*

A writer in Scribner has an article on the subject, "How to keep the boys on the farm." He evidently means well, but he doesn't touch the point. To keep the boys on the farm, the farm should be well paved, and lighted with gas, and have a band-stand, and billiard tables, and its own bar and race course. We hope our farmers are just as anxious as they appear to keep their boys on the farm, but they don't seem to take any definite action.—*Danbury News.*

SINFUL CONFORMITY.

In our intercourse with the world, to avoid giving offence, we are tempted to comply with established usages and conventional forms of expression, though we may not approve them, and though they do not express our real opinions. This is called an innocent conformity to the ways of the world in matters indifferent. But let us beware of the effect of it on our characters. Such compliances are small sins, the aggregate effect of which is very considerable. The habit of speaking and acting without correspondent conviction is of the very nature of sin. It makes life hollow and insincere; it prevents the understanding; it impairs the sense of right and truth; it withers up the affections, and makes the intercourse of men not exhilarating reciprocation of free and genuine thought, but a mere exchange of artificial signs, calculated for a given effect, and affording no indication of the real sentiments of those by whom they are put in motion. It is incalculable how much the little conventional dishonesties of our habitual intercourse corrupt the source of pure and noble feeling in the heart, and destroy that ingenuous simplicity of character without which true virtue is impossible. The surest sign of a commencing reformation of society will be a return to simpler manners, plainer speaking, and a more unreserved expression of individual opinion.—*J. J. Tayler.*

PRAYER.

Prayer must be unwearied. It is a continual service that we are called to. It is a continual burnt-offering that is to be laid upon the altar, and continual incense that is to ascend up from our censers. Both because of the very nature of the service, and because of the blessings to be obtained, there must be a holding on, a persevering, a continuing instant in prayer, a praying without ceasing. Many a saint has given us a pattern of perseverance in prayer, as if their knees were always bent, and their censers always burning. These are surely examples for our imitation, instances recorded to stir us up from our languor and sloth. Look into one of the closets of these holy men, or listen even at their closet door; go and return again, and look and listen—do you not see, do you not hear something that at once solemnizes and rebukes? What are our closets now? How little frequented, and even when used, how different the sounds that echo round their walls? Where are the days of fasting and supplication? Where are the groanings which cannot be uttered, the strong crying and tears, the continual pleading with God, the ordering of our cause before Him, the heaping up of arguments, the speaking with Him as friend with friend, the refusing to let Him go until the blessing come?—*Dr. H. Bonar in the Christian Treasury.*

"SUCH AS I AM."

Why did Paul make this answer to Agrippa's exclamation: "Almost thou persuadest me to be a Christian?" Why did he not respond in words that would seem to have come spontaneously to his lips: "I would to God thou wert altogether a Christian?" But he does not say that. He says: "I would to God thou wert such as I am, except these bonds."

The reason is this: He wished to use words concerning which there could be no doubt. To be a Christian might mean to the voluptuary whom he addressed, merely to join the ranks of the Christians without any radical change of character. But when he said, "I would thou wert altogether as I am," the past wickedness and malignity of Saul, "the chief of sinners," was suggested and from that condition he had become the tender, loving, pure Christ-like man that stood there. He was so grand in his love, and so pure in his benevolence, and so sincere in his wonderful change, no one doubted its reality. To say, "I would thou wert altogether as I am," was to give a definition which had no doubtful meaning.

The use of the words, "such as I am," in these circumstances suggests that what our world needs now is a multitude of such Christian men as the one who stood before Agrippa, and, with tears, and uplifted hands, and clanking chain, plead that all who heard him that day might become such as he was. It was indeed a bold venture, thus to announce his own faith and his life as the pattern which he wished all who heard him to imitate. Had the case been reversed and the prisoner become such as the king was, what a compendium of hideous results would have followed? But who can measure the extent and beneficence of the changes which Paul's prayer, had it been answered, would have brought to Agrippa and the people who thronged the judgment hall that day!

The world greatly needs Christian men like the prisoner who offered that prayer to God in the presence of Agrippa, men who can humbly and yet consistently wish that all about them were such as they are, in their trust in Jesus, and their divinely good lives.

The greatest foe that Christianity, as God's evangel to man has, is not found in the rationalism of the German scholar, nor the doubts of skeptical scientists, nor the blasphemies of Voltaire, Paine, and Ingersoll. I do not underrate the power of these systems nor these men, nor do I fear them. A greater foe than any one of these or all of them together, is found in a certain infirmity of faith in Jesus as the sinner's perfect Saviour from sin, and the infirmity of consecrated and holy living for Jesus and those whom He came to save, which makes so many Christian believers cowards when they ought to be so like Paul as to say to all about them, what Paul said, "I would to God that all who know us were altogether such as we are."

When the day comes that Christians shall be able to avow their faith and hold up to view their lives with the serene conviction and power that Paul did, then Christianity shall overleap and subdue all opposition, and that shall have come to pass for which Christ died, the conversion of all nations to Him.—*Interior.*

THE GOSPEL—LIFE OR DEATH.

No man can attach too much importance to the ministerial station. It is at once the most interesting, the most delicate, the most laborious and the most sublime relation, which he holds towards God and man. A man who enters upon it for a morsel of bread, for the broad field it gives to the various exercise of his intellectual abilities, or for any other secular and selfish motives, is ignorantly playing with the fiery bolts of the Thunderer and treasuring up wrath for himself against the day of wrath. It is a fearful thing to "run before we are sent," to take holy words on sinful lips, and to do the work of hell in the name of God. While there is everything in the ministry of Christ's Church to purify the heart, to sublime the feelings, and to elevate the aspirations of the intellect, in the truly devout and sincere servant of the Lord, there is likewise everything to terrify the profane and drive off the sinner. If the best benedictions of God rest upon and follow the laborious and humble preacher of His Gospel, if the highest honors and the brightest crowns of glory await him in the eternal world, there are likewise shame and confusion of face and everlasting contempt in reserve for the man who, whatever acquirements the schools of the world may have given him, has had no preparation in the school of Christ for his high and responsible office, and has volunteered his worse than useless services to an embassy which God sends forth with peculiar power, and upon an errand which can barely be successful even when aided by the deepest wisdom of the Court of Heaven.

My friends, if you have ever, in the rapid making up of your opinions, concluded that the Christian ministry is a situation of honorable ease and of irresponsible engagements—if you have been accustomed to imagine the preacher of the gospel as continually enjoying the delightful alternation of pulpit excitement and the beguiling enjoyments of the study, disabuse your minds at once of this incorrect notion and consider him as painfully aware of the immense obligations which he is under to God and to human society and a more brain-trying and heart-wearing situation will nowhere be found upon earth. Let it not be supposed that we wish to strip the minister of the real and great enjoyments which he undoubtedly possesses; our object is to present *his* responsibility in preaching, by which you will be able to measure *your* responsibility in hearing. He *has* consolations; the eye of faith sees the result of his labor, and he is comforted; it is his to twine the graceful and beautiful up-shootings of childhood round the firm column of faith, to distil the cordial of comfort into the cup of sorrow and affliction, and to wake the last note of music on the shattered harp-strings of the heart, before God shall retune it for the performances of the heavenly choir. These are precious employments which comfort him while he labors and sustain him when he is about to sink.—*Rev. Dr. Deems.*

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Time Table, in Effect Jan. 1st, 1878.

UP TRAINS.	A. M.	P. M.	P. M.	P. M.
Lve. Harrisburg....	8:00	1:35	4:15	9:10
Arr. Carlisle,.....	9:00	2:35	5:15	10:10
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg...	12:50	6:20		
DOWN TRAINS.	A.M.	A. M.	P. M.	P. M.
Lve. Martinsburg...		7:00		2:00
" Hagerstown....		8:25		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle.....	6:00	10:55	2:20	6:00
Arr. Harrisburg.....	7:00	11:55	3:20	7:00
	A. M.	A. M.	P. M.	P. M

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General News.

HOME.

Part of the American educational exhibit will be sent to Paris by French steamer, after the Government vessels have gone.

A long line of fearful tragedies has led the Kentucky Legislature to pass an act forbidding the carrying of concealed weapons.

The Halifax award of $5,000,000 against the United States, is challenged on the ground that the Commission was not unanimous.

The original bill of sale of a negro man and woman by the Rev. Jonathan Edwards, of Northampton, Mass, in 1755, to the grandfather of John O. Pettibone, was among the curiosities found in the house of the late John O. Pettibone, of Simsbury, Conn.

Imigration at New York is expected to largely increase this year, and preparations therefor are being made; especially for the arrival of numbers of Russian Mennonites, who, if they remain in their country until 1880, will be liable to be drafted for military duty. Many Mennonites who intended to go to Brazil have changed their purpose, and are coming here. Business is stagnant in Germany, and the crops of Ireland of last year proved a partial failure, because of the wet season. These facts, it is expected, will tend to cause emigration. The number of immigrants arriving last month was 2,231, showing an increase over the corresponding month of last year of 384.

FOREIGN.

A weekly Christian newspaper, published by the missionaries of the American Board, in Japan, has a circulation of over a thousand copies.

The number of Protestant Christians in China has increased in the past 37 years from 3 to about 13,000. At the present rate of progress, the number doubles itself every six years.

The principal citizens of Edinburgh, including the chief city officers, attended the funeral of Dr. Alexander Duff, the East Indian missionary. Three simultaneous religious services were held, two at the home and one at Presbytery Hall; a fourth was held after these in the Barclay Church. All shops along the route of the funeral procession were closed. The body was laid in the Grange Cemetery, near to the graves of Dr. Chalmers, Dr. Guthrie, and other distinguished Presbyterian ministers.

The prospects for peace in Europe seem to be brighter, and the leading powers are preparing for the approaching Congress, which, it is now said, will meet in Berlin. The whole of the treaty between Russia and Turkey will probably be submitted. It has been proposed that Austria shall occupy Bosnia and Herzegovina, but this Count Andrassy declares out of the question. "A report has been affirmed and denied that Persia is about to transfer to Russia territory on the Caspian Sea. The Cretans have agreed to an armistice. In Thessaly the insurgents hold all of the province except the towns. It is said that Russian troops have occupied three Bessarabian towns.

Despatches dated Vienna, March 10th, say, that a demand has been presented to the Delegations for 3,720,700 florins on account of the urgent and extraordinary army and navy requirements.

England still wants Greece admitted to the Congress. A peace meeting held at Hyde Park was broken up by a mob, which cheered Lord Beaconsfield and insulted the Duke of Teck, who was mistaken for the Russian ambassador.

Acknowledgments.

SYNOD OF THE POTOMAC.

BENEFICIARY EDUCATION.

Receipts during February.

From Loudon church, per Rev J Hassler	$11 45
Fannettsburg church, per do	5 00
Mercersburg charge, per Rev I G Brown, pastor	12 34
Sulphur Spring charge, per Rev W A Gring, pastor	10 00
Mont Alto charge, per Samuel Hoeflich, Treasurer	8 72
Trinity church, of Friend's Cove, per Rev D M Whitmore, pastor	8 00
Zion's Classis, per Wm A Wilt, Treasurer, and paid to a particular student	50 00
Chambersburg church, per Wm H Sellers, Treasurer	50 00
Greenfield charge, per Rev H F Long, pastor	4 44
Total	$159 85

Mercersburg, Pa., March 1st, 1878. WM. M. DEATRICK, Treas. Board of Education.

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Mrs R Wilyard, 46 yds cal, Kittanning charge, est	$3 22
W E Schmertz, one box of books, no est	
Saegertown cong, per Rev J H Apple, one box dry goods, &c, est	33 50
Balm Mite Society, per Rev J May, calico, est	1 00
One bbl apples, Joseph Weller, no est	
One lot of dry goods, Mrs Geo Reiter, Allegheny City, no est	
CASH.	
Beaver charge, per Rev H Hoffman	10 00
H L Beam, Scott Dale, Pa	70
John Boltz, Brady's Bend, Pa, per Rev Limberg	1 00
Harmony Sunday-school, per Rev F A Edmonds	10 00
Ref S School, Altoona, per Rev A C Whitmer	7 00
Henshue charge, per Rev W R Sandoe	3 46
Ref S School, Bloomville, Ohio, per Rev S Shaw	4 30
Joseph Weller, Emlenton, Pa	10 00
Ref S School, Greenville, Pa, per S Aldenderfer	9 62
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Total	$102 57

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THE MARKETS.

Philadelphia, Saturday, Mar. 9th, 1878.

[The prices here given are wholesale.]

FLOUR.	Wheat, Superfine	$4.25@4.50
	" Extra Family	5.62½@6.00
	" Fancy	6.12½@6.75
	Rye	3.25@3.37½
	Corn meal	2.75@2.80
	Buckwheat meal	1.75@2.00
GRAIN.	Wheat, White	1.35@1.38
	" Red	1.26@1.28
	Rye	65@68
	Corn, Yellow	52½@53
	" White	51@53
	Oats	34@36½
	Barley	70@85
GROCERIES.	Sugar, Cuba	7⅞@7⅞
	" Refined cut loaf	10½@10½
	" " crushed	10@10½
	" " powdered	9¾@10
	" " granulated	9¾@9⅞
	" " A	9⅜@10
	Coffee, Rio gold	13@19
	" Maracaibo gold	16½@18
	" Laguayra gold	15⅞@17½
	" Java gold	21@23½
PROVISIONS.	Mess Pork	10.75@11.00
	Dried Beef	13@14
	Sugar cured Hams	8½@10
	Lard	6¾@7
	Butter, Roll extra	21@23
	Butter, Roll Common	19@21
	Prints, extra	35@40
	" " Common	30@34
	" Grease	7@8
	Eggs	13@14
SEEDS.	Clover	7.75@8.25
	Timothy	1.35@1.45
	Flax	1.40@1.42
PLASTER.	White	3.00@3.25
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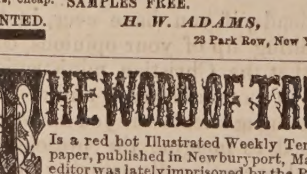

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